

THE CHINESE RECORDER AND MISSIONARY JOURNAL

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NO. 7

Editorial

ONE of the most perplexing problems that the missionary has to deal with is that of the salaries of Chinese pastors and assistants. To give them too much is not only unjust to the Mission Boards, but it is baneful in its effects upon the work here in China. Doubtless every missionary heartily wishes that the whole matter might be settled once and for all. But, even if it could be settled now, and quite satisfactorily, it would not long remain so, for conditions change so rapidly that what is adequate in 1909, may be wholly inadequate in 1914. Not only are the necessities of life increasing in price, but the demands which are made upon pastors and helpers are continually multiplying, and they cannot be met without an increased stipend. China is advancing rapidly, and the pastor must keep pace with it. Increasing membership in the churches means increasing financial burdens upon the pastor, and greater enlightenment on the part of the church members will necessitate greater attainment in the preacher, and this can only be maintained by added expense. A few years ago he need pay nothing for weekly or daily papers, for there were none, and but little for new and helpful books, because the number as yet was but limited. A stipend that might have done very well for a converted Chinese scholar twenty years ago is quite out of the question for a man who has been educated on modern lines, who has an unspeakably wider

horizon and has, or should have, an almost infinitely greater ambition to win China to Christ. The complexity of the problem too will appear to any one who reads the valuable paper by Dr. Fenn in our present issue. One scale of salary may be quite proper in an inland town, but will not apply to seaports. East and West China, North and South China are also very different. The only final solution of the whole difficulty would seem to be in having our churches become self-supporting as soon as possible, allowing the members to fix the salaries of their pastors, paying them as much as they themselves may elect.

* * *

IN the present number of the RECORDER we are glad to offer to our readers a consideration of the progress and the problems of missionary work in non-Christian lands other than China. The magnitude of this Empire, and the engrossing nature of the problems it presents by its very size and circumstances, are apt to obscure the world-wide view which it is necessary for the missionary to have if he would maintain the sympathy compelled by the universal conception of redemption which is at the basis of our faith. "The field is the world." While our work in China is at the present time attracting a great deal of attention from the outside world, largely because the world has come to understand what the future may hold of trouble should an unchristianized China obtain and use the weapons of the West, we are prone to forget how, in lands like India, problems more difficult, because more involved than our own, are awaiting the Christian solution ere the kingdom can win its way throughout the world. Our advance is but part of the whole conquest, and we must be intimately concerned with the welfare of our fellow-labourers everywhere.

We believe that the interesting extracts which we have given this month from our exchanges will prove of help both in regard to the prayer-life and the kingdom-conception of our readers.

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IN this connection attention should be given to the call to prayer which is reprinted in this issue on behalf of the Executive Committee of the World Missionary Conference to be held in Edinburgh next year. The Conference has been planned on a very comprehensive scale and is intended to approach the consideration

**'Other Fields
than Ours.'**

**'A Call to
Prayer.'**

of great principles underlying missionary work in a spirit of frank enquiry. Prayer for the members of the various commissions that they may have guidance in dealing with the multitudinous replies which are to be sent them for consideration and report, and for all those missionaries the world over who have been requested to provide the material for the work of the commissions, should be specially borne in mind. The whole outline of this prayer-cycle, however, is so suggestive, as well as comprehensive, that it may be made of great service in daily private and family devotions.

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WHILE profoundly thankful for the inspiration which has resulted in the gathering together of so many men and women truly representative of the work of Christian missions for the Edinburgh Conference, a suggestion concerning the work may not be deemed unsympathetic nor out of place.

The World Missionary Conference.
A Suggestion.

If this Conference is to have no more lasting influence upon the actual work of Christian missions than the so-called Ecumenical Conference held in New York in 1900, it had far better not be held. There are already far too many empty conferences wasting the time and energy of devoted Christians. The element of possible weakness which seems to present itself in reading the list of members of the commissions lies in the fact that the representation contains the names of scarcely a single missionary. This fact may be due to the difficulty which would be experienced in getting the right missionaries into touch with the other members of the commissions, although if the United States and Great Britain and Germany can come together on these commissions, it should not have been impossible to incorporate at least Asia Minor, India, China, and Japan. We feel sure that had the Mission Boards been approached with a view to setting free certain leading missionaries for the work of the commissions, every consideration would have been given to the suggestion. The great problems of missions are not to be settled, because they may not be thoroughly understood, by men and women whose information is neither first-hand nor thorough, however keen their interest may be. Until the focusing centre of missionary policy is transferred far more than is the case at present to the field of operation, serious mistakes in both policy and administration are bound to continue. It may be hoped that it is not yet too late for a score

of names, representative of missionary workers who are leading men in their departments of service, to be added for purposes of consultation to the list of commissions that has been issued.

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THE many missionaries in China who have been asked to assist the preparations for the Edinburgh Conference by

**Missionary Support
for the Conference.**

answering questions sent out by the commissions are reminded that by the time this issue of the RECORDER reaches them

the answers should have been posted. Whatever the result of the Conference may be, let it not be said that there was any failure of support or sympathy on the part of missionaries who, after all, are the people most directly and specially concerned in the successful working and accomplishment of the missionary enterprise. The dependence which has to be placed upon the information received from the mission field should at least help our many friends at home to realize what it is sometimes difficult to keep in their view, namely, that so far as missionary work is, humanly speaking, dependent upon any agency, that agency is the missionary rather than the organization with which he is officially connected. The missionary and the work he does must provide the final factor.

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THE important article we have reprinted from the *Baptist Missionary Review* will repay careful study, since it calls

**Education.
The End and the
Means.**

attention to an acknowledged weakness in missionary work and to a problem which in China is far from having been solved. Has missionary enterprise in its educational aspect

given sufficiently careful consideration to the social conditions prevalent among the communities for which it has laboured? In China the educationist found to his hand a conception of education which looked upon book-learning as its ideal and did not consider it possible that an educated man could also be a worker in the manual sense. In largely accepting and making use of this point of view the Protestant missionaries of China have evolved some of their own most serious problems, in that they have helped to strengthen an ideal which has wrought much harm to China, namely, that a literary education sufficed for every national need save that of war. This learning has, it is true, been given in its Western form, but the question arises whether it has not been given too indiscriminately and

with too little regard to the fitness of the youth under instruction. It is possible to be too eager to exalt unduly those of low degree. It surely is a mistake for Christian work to be conducted on lines that run too far ahead of the social conditions of the day, unless there is some inherent moral or spiritual reason of a categorical kind calling for this. The need is for a greater trust in the power of the Gospel to produce for itself the social atmosphere which the acceptance of the Christian ideal demands in certain places and under certain conditions. The supreme function of Christianity, whether by methods old or new, is to Christianize.

* * *

Most of the missionaries in China are aware of the great change which has come over the conditions of work among the Chinese students in Tokyo. Little more than two years ago some seventeen thousand young men from all parts of this Empire were thrown together, under conditions which made neither for their moral nor their educational well-being, in the city of Tokyo. It was not long before both the Chinese and the Japanese realized that the state of things was not good either for the students themselves or for the countries concerned. To-day not more than five thousand Chinese students are to be found working in this city, and the element of aggressive revolution, which was so evident among the Chinese at the first, has been very largely suppressed. The opportunities for Christian work among those remaining in Tokyo are greater than they have ever been. The class of students is now of high grade and the general attitude of the men towards the Christian workers among them is one of friendliness. A fine staff of Chinese has been gathered around the foreign secretaries of the Chinese Y. M. C. A. in Tokyo, and their present influence is a most encouraging illustration of what may be done by adequately educated Chinese among the educated classes of their own people. There is, too, a spirit of Christian fraternity made evident in practice among these workers which provides an admirable object lesson for the Christian church generally. It is to be hoped there will be no slackening of interest and support on the part of missionaries in China and friends of mission work elsewhere for this most necessary and effective interdenominational enterprise being carried on among the students in the educational centre of the Far East.

WE are pleased to learn that Dr. F. B. Meyer has already arrived in Hongkong and has arranged an itinerary for the different sanatoria. It is a great privilege to be able to welcome him among the missionary body, and we trust his ministrations during the coming summer may be greatly blest. For, though not all may be able to hear him, there is no limit to the influences which may be started and the spirit which may be aroused, and which shall be carried far and wide by those who have the privilege of listening to him.

In this connection we regret the attacks which have been circulated among the missionaries, impeaching Dr. Meyer's orthodoxy, and are pleased to insert the following, which has just arrived:—

In view of statements which are being circulated with respect to my teaching as to the Future State, and which are based on considerable misunderstanding of my position, I wish to say:—

(1). I accept as final our Lord's words in Matt. xxv, 46, so far as those are concerned who have deliberately rejected Christ.

(2). With the Revised Version I prefer to render the word *oeonian* (used in that passage) by the word *Eternal* rather *Everlasting*, because it denotes the quality rather than quantity of existence. The same word is used of God (Rom. xvi, 26), and means not that God lives for successive millions of years, but that His existence as the I AM is *Timeless*. In the same manner the word *eternal* stands for that which is not measured by years and days.

(3). I believe that those who knew not the Lord's will, but did things worthy of stripes, shall be beaten with few, but to whom much is committed, of him will much be required. (Luke xii, 47, 48).

(4). I believe Acts x, 35, but always on the basis of I John ii, 1, 2.

(5). I do not preach "The Larger Hope." There appear to me insurmountable difficulties in maintaining that every one will be saved.

(6). I believe in the Substitutionary Work of our Lord.

(7). And in the Personality of the Holy Spirit.

I send this out in love to those who sincerely stand for the truth of the Gospel (Jude 3).

F. B. MEYER.

World Missionary Conference. June, 1910

A Call to Prayer

GOD ALL AND IN ALL.

SUNDAY. Thanksgiving.—For the sufficiency of God.—For Jesus Christ, His only Son, our Lord.—For the Holy Ghost and His Presence and Work among us. **Penitence.**—For all spiritual blindness, unbelief and hardness of heart. **Petition.**—For a fresh discovery of God and of the meaning of the Gospel.—For a daring faith in God.—That many in all parts of the world may be called by God to undertake the ministry of intercession.

THE PREPARATIONS FOR THE CONFERENCE.

MONDAY. Thanksgiving.—For the guidance of God in the conception and plan of the Conference.—For the widespread willingness to undertake responsibility and work in connection with the Conference. **Penitence.**—For all mistakes in the plan of the Conference, and for all indolence, unfaithfulness and unworthiness in the preparatory labours. **Petition.**—That the various committees may see clearly what things need to be done, and may faithfully do them.—That those bearing the burden of special responsibility may be given strength for all that is required of them.—That the funds needed may be provided.

THE COMMISSIONS OF ENQUIRY.

TUESDAY. Thanksgiving.—For all wise plans and fruitful methods at present in operation in the mission field. **Penitence.**—For all defects and inadequacy in existing methods of work. **Petition.**—That the Chairmen, Vice-Chairmen and members of the various Commissions may be led by the Spirit of God to conclusions that are in accordance with the mind of Christ.—That the Commissions may be enabled to complete their work effectively by the appointed time.—That the corresponding members may be able to discern and to furnish the right information.

THE CO-OPERATING CHURCHES AND SOCIETIES.

WEDNESDAY. Thanksgiving.—For the manifold gifts and service of the Churches and Societies participating in the Conference.—For the joy of fellowship with one another.—For the new sense of the necessity of combination. **Penitence.**—For our common shortcomings.—For all failure to learn from one another. **Petition.**—That each Church or Society may make to the conference the full contribution which it is qualified to give.—That the spirit of generous consideration, sympathy and love may inspire all intercourse with one another.

THE CHURCH IN THE MISSION FIELD.

THURSDAY. Thanksgiving.—For the growth of indigenous Churches in the mission field and for the graces manifested in them.—For the increase and upbuilding of the body of Christ.—For the co-operation of the East and the West in the evangelisation of the world. **Penitence.**—For all lack of insight, understanding and sympathy on the part of the Churches of the West in their relations with the Churches in the mission field. **Petition.**—That these indigenous Churches may make their due contribution to the Conference.—That they may be wisely guided to self-government and self-support.—That they may apprehend that for which they have been apprehended by Christ Jesus.—That they may bear their full part in the evangelisation of the world.

THE AWAKENING OF THE CHURCH.

FRIDAY. Thanksgiving.—For the growth of the missionary spirit.—For all personal service, gifts and intercession devoted for Christ's sake to the missionary cause.—For the call of the present amazing opportunity. **Penitence.**—For the wide-spread indifference of the Church to its missionary duty, and for all unfaithfulness and lack of vision in carrying out our Lord's commission. **Petition.**—That the whole Church may be aroused to a true sense of its world-wide mission.—That the Church may be willing to give what is needed for the evangelisation of the world.

UNITY.

SATURDAY. Thanksgiving.—For the unity of mankind in Jesus Christ.—For the growing desire for unity in the Church. **Penitence.**—For all pride, unkind judgment of others and lack of charity. **Petition.**—That all who take part in the Conference may give diligence to keep the unity of the Spirit in the bond of peace.—That in the face of present racial antagonisms the Conference may bear convincing testimony to the unity of all races in Christ.—That the Conference may be a means of bringing nearer the answer to our Lord's prayer: That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me,

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii, 20.

"Every time that is not seized upon by some other duty is seasonable enough for prayer, but let it be performed as a solemn duty morning and evening, that God may begin and end all our business, and the outgoing of the morning and evening may praise Him, for so we bless God and God blesses us. And yet fail not to find or make opportunities to worship God at some other times of the day; at least by ejaculations and short addresses, more or less, longer or shorter, solemnly or without solemnity, privately or publicly, as you can or are permitted; always remembering that as every sin is a degree of danger and unsafety, so every pious prayer and well-employed opportunity is a degree of return to hope and pardon."

Jeremy Taylor's "Holy Living"

PRAY

For the Laymen's Missionary Movement, that as a result of its work the laymen of the church may recognize the privilege and responsibility that are theirs in missionary work. (P. 393).

For the missions in Java and the Dutch East Indies and the missionary societies at work there, that God will grant a continuance and extension of the Christian religion in those islands. (P. 394).

For the hastening of that time, now thought to be not far distant, when the "majority of the Bataks in Sumatra will be Christian." (P. 396).

For the Egyptian Auxiliary of the British and Foreign Bible Society, that it may be the means of much good among the Copts. (P. 396).

Pray for Korea and its people and for the church there, that the one may become Christian and the other kept true to her Lord. (P. 397).

That Bishop Restarick may be able to fulfil the "anxious hope" of the Koreans in Honolulu and appoint one of their own countrymen to "speak them by their own language." (P. 397).

That the church at home realize the "immense significance of the question" as to whether "the development of the Orient should be wholly a material development unrelieved by any spiritual factor"—and in reply rise to do her duty. (P. 397).

That the ingathering in North India may be so well supported that all the people of the district may indeed become Christian. (P. 388).

For the success of the new United Theological College in South India,

and that it may do a good work in training men for the ministry. (P. 399).

For the women of India, that their lives may be blessed by the Gospel of Christ in this time of a new awakening. (P. 399).

For the spread of the Gospel in Laos and for a native ministry sufficient for the work. (P. 400).

That we all may "work to make evangelists and pastors and pray for converts." (P. 400).

That "whatever political changes may come to Morocco, more freedom may be given for the preaching of the Gospel." (P. 401).

For a larger and stronger Christian propaganda in Japan and the overthrow of the present trend to agnosticism there. (P. 402).

A PRAYER OF CONSECRATION.

O Jesus, Eternal Wisdom and most Mighty Counsellor, grant me the light of Thy Holy Spirit, that I may know what Thou wouldest have me to do; I offer myself entirely to Thee; do with me what seemeth good in Thy sight; not my will but Thine be done. Correct whatsoever Thou seest amiss in me, strengthen my weak resolutions, restrain my wayward desires, remove all hindrances to the fulfillment of Thy will, and give me grace so to follow the leadings of Thy Providence, that my life may be spent to Thy honor and glory in whatsoever way it pleases Thee, who livest and reignest God for ever and ever. Amen.

GIVE THANKS

For all that has been accomplished in Java and the Dutch East Indies in missionary and educational work, and for the success that has resulted. (P. 394).

For the two missionaries, Munson and Lyman, who laid down their lives for the cannibals in Sumatra, and for the harvest that has been reaped from the "sowing" of their blood. (P. 395).

For Prince Ito's affirmation of the good done in Korea by the missionaries at work there. (P. 396).

For the phenomenal acceptance of Christianity by the people of Korea. (Pp. 396, 397).

For the promising developments in North India. (P. 398).

For the spirit of progress seen among the women of India and the additional opportunities given for telling them the Gospel of Christ. (P. 399).



RECENT MEETING OF THE PRESBYTERIAL UNION, SHANGHAI.

Contributed Articles

Stipends for Chinese Christian Workers*

BY DR. C. H. FENN, PEKING

SOMEONE has well remarked that the question before us is like *the poor* in that "we have it always with us." He might have added that one accounts for the other in that one great reason for the omniprevalence of this question is the omniprevalence of *the poor*. Moreover, much as we shrink from the analogy we are obliged to confess that our subject has much in common with the great question of all times and lands, the question of the relations of *capital and labor*. Even in the church, especially under the—at present—inevitably dominant influence of the foreigner, few of the Chinese are able to free themselves entirely from the feeling that the missionaries are the *capitalists* and the native helpers the *laborers*; that their services are on the market, to be bargained for, the missionary desiring to secure them as cheaply as possible, and they in duty bound to contract for the highest possible wage. Indeed, among us missionaries, it is by no means infrequent to hear remarks such as, "If he will work for \$4.00 per month, why give him \$6.00?" or, "If we can get Mr. Chang for \$6.00, why employ Mr. Li at \$8.00?" which indicate that the commercial view is not altogether absent from even our thought of the relations between the Missions and Chinese associates in the great work of evangelization. Nor is it strange, when we consider the extent to which this commercial spirit pervades the relations of pastor and churches in the home lands. But knowing, as we do, the radical inconsistency of this spirit with the spirit of Christian evangelism, and the blighting effects which its large prevalence inevitably has had upon the spiritual life of the church, there can be little question that we shall all agree, at the beginning of our discussion, that the more absolutely the *commercial* element can be eliminated from our relations to our Chinese fellow-Christians, particularly those directly associated with us

* Prepared for Peking Missionary Association, and presented October 19, 1908.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

in the work of the church, the better it will be for the interests of our common work. This principle will underlie all others which it is proposed to bring forward, and that it may stand out the more clearly, and have the great influence upon all our thinking about the subject, I believe we should definitely limit our theme to the stipends of *Christian workers* employed in direct *Christian work*. The employing of a Confucian teacher of the language, inasmuch as no Christian motive is appreciated by him, is almost exclusively a question of supply and demand, and is to be governed by the Christian laws of capital and labor. The engaging of cooks and boys, gate-keepers, messengers, masons, and carpenters is an entering of the secular labor market in competition with others, both Christian and heathen, and the only moral question involved is that as to whether the wages offered by us are actually sufficient to provide an honest living, lest, failing of this, we be culpably responsible for some of the sins so common to the trades. These questions present many problems of their own, sufficient, perhaps, to occupy an evening and then remain unsettled, but they are apart from the purpose of this discussion; the narrower theme being quite broad enough to occupy our time to the full.

The importance of our subject makes it worthy of discussion, much as we may all wish that it could be relegated forever to the limbo of tabooed themes. This and allied themes have received much attention recently at the Interdenominational Conferences of Foreign Mission Boards, and I think it is safe to say that, aside from the need of a fuller measure of the Holy Spirit's presence and power, it would be difficult to suggest a theme of greater importance in our work. It vitally affects all the relations between the foreign missionary and his native associate; it affects the relation of Mission to Mission and, at times, of missionary to missionary. It has close connection with the questions of federation and union. It affects greatly the number of workers, the character of each one, the spirit of each in doing his work, and the character of the work done by each. It has vital relation in more ways than one to the question of self-support and the establishment of a Chinese church and, through all these things, may hasten or retard by many years, or even generations, the establishment of the kingdom of Christ in China.

It is hardly necessary to say that it is by no means a *simple* question. One of the things which renders it so *im-*

portant is its extreme *complexity*. The totally different styles of living to which the foreigner and the Chinese are accustomed, render it difficult for either to see the other's position from the other's point of view. This difficulty is magnified by the essentially different workings of the foreign and Chinese mind. Each is apt to misunderstand the other's efforts to sympathetically appreciate his point of view. To the one side is most manifest the insufficiency of funds from abroad for the carrying on of a great work; to the other is manifest the greatness of the outlay already made and the apparent freedom of expenditure along certain lines which do not so greatly appeal to him as does this matter more nearly concerning himself. On the one hand is the great importance of cultivating the spirit of self-denial for the Gospel's sake, and on the other is the necessity for the maintenance of our helpers' self-respect. On the one hand is the danger of fostering habits of luxury, on the other the danger of so grinding the faces of the poor that their life is not worth living. On the one hand the Chinese see the extreme of the foreign style of living; on the other we see the extreme of the scarcely more than animal life of the coolie class. Another very serious element in the problem is the greatly changed intellectual, social, and economic conditions of the last ten years with the radically new style of living and the great increase of prices introduced thereby; all these fully operative in one region, partly operative a hundred miles away, and scarcely operative at all a few hundred miles further in the interior, away from the railways and main waterways. As a still further complication comes in the question as to how far the fact that almost all the training for the various forms of service under consideration has been received from the Missions which now wish to use the men, ought to influence those Missions in deciding the proper stipend for their services.

In view of the thus extremely intricate nature of the problem, it has seemed that the objects which we should have in view are the following:—

1. To ascertain, as far as possible, the present situation with respect to the problem throughout the empire that we may know the policies pursued by missions and individuals, how far those policies have given satisfaction to all concerned, and how great a measure of unity has been attained by different missions working in the same field.
2. To attempt to establish some general principles which may secure general assent and may tend to remedy existing dissatisfaction and great lack of uniformity.

With these two ends in view I prepared a series of questions—twenty in number—one of those documents which test all the Christian graces of the recipient, and sent it to sixty somewhat representative missionaries in various parts of China. In doing so I cannot say that I was strictly following the Golden Rule, but excused myself on the plea that I was acting, not as an individual, but in the name of the Executive Committee of this Association, and that there are a goodly number of extra-good-natured people scattered throughout the empire who are willing to be pestered for the general good. How large this element is you may judge from the fact that I have received thirty replies, varying in length from categorical replies on the margin of my letter to seven letter-sheets. Fortunately they represent a large number of the provinces. In presenting the replies I shall considerably change their original order, that the treatment may be more logical.

Let the first question then be, "Is the question of native salaries a serious and pressing one?" Five of my correspondents have answered "No," but in every case, save one, they are working in the interior and largely remote from the influences of change. One replies, "Yes, students are not entering the ministry as they should, and there is much talk of slavery to the foreigners, due to the small salaries paid by the missions." Another says, "Yes, and growing more so every year;" another that "it is the most serious we have in our work;" another, "Yes, we distinctly need greater uniformity and consistency." The rest join in the chorus of "Yes;" several saying that they are very glad that our Association is to consider the subject, and hope that we will pass on our conclusions. One considered the question "serious, but not pressing;" another, "pressing but not serious"!

The second question is, "Has your Mission a graduated schedule of salaries for native preachers, teachers, etc.? Will you kindly send me a copy?" Twelve answer "No," indicating at once one root of difficulty. At interior stations—in Manchuria, Shansi, Shantung, Southern Chihli, Szechuan, and at Swatow—the minimum seems to be reached; colporteurs receiving \$3 or \$4; local evangelists, \$4 to \$7; preachers and trained teachers, \$6 to \$10 per month. In other parts of *North China* the rates vary from 50 per cent. to 100 per cent. advance on the above; in many parts of Central China col-

porteurs receive from \$8 to \$10; local evangelists, from \$14 to \$20; preachers and teachers of higher schools, \$16 to \$30. Apparently no one exceeds these figures (unless it be in rare cases) except the American Episcopal Church Mission and the Y. M. C. A. (the Yale Mission may also be an exception, and possibly others from whom I did not hear.) The American Episcopal Church Mission gives deacons \$40; priests, \$50-60, if English educated; \$30-40 if only Chinese educated. The Y. M. C. A. in Shanghai pay teachers of English from \$40 to \$100; teachers of Chinese, \$10 to \$20 for 2½ hours' work; secretaries, from \$25 to \$200; only one, however, receiving more than \$100 per month. Tientsin was not heard from, but report indicates a similar scale. In certain places, entirely apart from the Y. M. C. A. scale, the scales of different missions differ as much as 100 per cent. as, for example, in the North China Missions centering here in Peking.

The third question is, "Is this scheme uniform for all stations, for city, and country?" Twelve reply "Yes;" two, however, modifying the reply with exceptions. The majority, apparently, have not attempted to adjust their salaries according to differing expense of living, or else have doubted the existence of great differences.

The fourth question is, "Does your schedule recognize length of service?" to which there are five "No's." It is a curious fact that one of the few Missions in which the salary of the *missionary* varies with the length of services, is one of the few which does *not* vary its pay of native agents according to length of service. It has, however, its rule of advance on the basis of *attainment* and *efficiency*, a safer rule, if adhered to, than the simple rule of *age*.

The fifth question is, "Do you make allowance for the children of helpers?" One man replies, "Not as such," which may be variously interpreted. Only eight make a regular allowance of this sort; one formerly did so, but abandoned it as impracticable; one regards the question as urgent. Of those who give it, one gives 25 cents per month, another \$1.00, a third \$1.50, and a fourth \$2.00 per child; the allowance in one case being limited to five children and to eighteen years (Chinese) and in another to the years of schooling. In all cases the allowance, apparently, does not extend beyond the grades of preachers, local evangelists, and thoroughly trained teachers and hospital assistants.

The sixth question is, "Do you provide house-room in addition to salary?" Nine do not do so, some even charging helpers' rental for rooms occupied on the Mission premises. The rest provide such accommodation, though a few provide only for certain classes.

The seventh question is, "Do you grant regular vacations annually, or less often, and what is their length?" Seventeen have no regular rule of this sort; a number, however, granting such vacations occasionally. One grants two weeks at the wheat harvest and four at the fall harvest; one grants liberty at the New Year and at the two harvests; in all about two months per year; two others, one month per year, exclusive of travel; two others, one week at New Year, and a month in the summer.

The eighth question is, "Do you pay for the homegoings of helpers living far from home?" Four or five have no such helpers. Eight do not pay any such expenses. Three pay travel and continue salary for one such trip in five years; one, once in three years. Four make special arrangement each time. The rest simply reply "Yes."

The ninth question is, "Do you give travel and food allowance for itineration, and on what basis?" Five do not in ordinary circumstances; nine pay travel, but no food; nine give travel and the extra cost of food. Three or four apparently pay the entire expense while absent from home.

The tenth question is, "Do you give women less than men for similar work?" Five reply that women do not *do* "similar work;" whether as to nature, quantity, or quality they do not explain. As to the rate the replies are, without exception, "Yes," some paying women not more than one-half, others very little less than men. One makes an important qualification when he adds, "We give an *educated* woman teacher more than an *old-time* man teacher." Another says, "We give our Bible-women less than our *male evangelists*, but *more* than our *colporteurs*."

The eleventh question is, "Do you discriminate in salaries between men of equal attainment employed as preachers, school teachers, and medical assistants?" Nine reply "No;" six a straight "Yes;" three say that preachers receive more than teachers or hospital assistants, while with the rest who make a difference it is the other way. Two of the three say that the preachers have no other source of in-

come, intimating that others have. One says, "We try not to discriminate, but teachers and medical men *command* more;" another, "Theoretically no, practically yes;" another says, "The medical assistants receive more on account of the local income of the hospital," a reason which, it seems to the writer, is hardly a valid one in mission work, considering the solidarity of its interests. Another says, "We make so little difference that there is no monetary inducement to choose one work rather than another."

The twelfth question is, "Where a helper's wife is a Christian worker, do you give larger salary? If so, do you engage HER, or increase HIS salary?" Four have no such cases; four do not give larger salary, but in the case of two at least it is because the salary paid the helper is so comfortably large that further income is unnecessary, and the wife is expected to do all in her power as a matter of course. With two exceptions all who increase the pay do it by separately engaging the wife. In some cases this is apparently only at a wage which will enable her to hire a servant to look after the home in her absence. One says that "the combined salaries would be less than the sum of the two regular stipends for individual workers."

The thirteenth question is, "How largely have you found the cost of native living increased during the last ten years? Is this increase chiefly in prices, or in the changed style of living? Have salaries advanced accordingly?" A few writers from the interior have seen very little advance either in prices or in style of living, and believe that salaries have advanced accordingly. One man says that the increase has been 25 per cent., chiefly in prices. A number attribute most of the native hardships to fluctuating currency. Another puts the advance at 30 per cent.; three at $33\frac{1}{3}$ per cent.; one at 40 per cent.; one at 50 per cent.; one at 75 per cent. and twelve at 100 per cent. or more. More than half of this is attributed to advancing prices of commodities, though there are not a few who say that the style of living, in view of the social transformations, is the larger element. The exact proportion it would be hard to determine. An intelligent and candid Chinese elder, to whom I put the question, said that the advance in cost of living in ten years was fully 100 per cent. and that more than half of it was due to the more expensive tastes and the larger demands for entertainment of friends, and feasts,

and presents, now made upon Christians and heathen alike. In almost every case wages were reported as increased, but the large majority confess that the increase had *not* been in proportion to the expense of living.

To the fourteenth question, "Does your present schedule seem to afford a comfortable support for helpers and their families, so that they need not seek other income?" Seven reply with an unqualified "Yes;" two, "Barely;" others reply negatively, or as follows, "Sufficient for HIM if his family stay at home and work (a farm, supposedly);" "Yes, in theory, but in practice we do not pay schedule rates for lack of funds;" "Yes, for the man of few wants and few children; *not* for the scholarly, the sociable, the hospitable, the charitable. Such seek other sources of income;" "Depends on the man. The best men have hard work to get along, and some require outside help, or go into debt." "Our men are forbidden to seek any other source of income." And one writes strongly as follows, "Some of our men have asked for leave to earn money in other ways. A bare food, clothing, and maintenance is a great temptation to men in charge of out-station work when opportunities of adding to the income by interference in local troubles are always near."

The fifteenth question is, "Do you aim to make possible any saving for the future, the purchase of books and papers, the education of children?" I was greatly surprised to have no less than six reply, "We have not taken the matter into consideration." Seven say "No;" only three give an unqualified "Yes." One says, "It should be possible; at present it is not attained for most;" another, "We ought to, but doubt if we yet pay sufficient." One Mission *supplies* the books required for the pursuit of conference courses and two have *pension funds* which provide for widows and children. Another says, "There is very little prospect of saving or meeting extras. Help is given in *unofficial* ways." One Mission pays for all *funerals* of helpers or their families. Of course the education of children is largely provided in many Missions in their own schools without charge, though one reports that the children of helpers pay as much for their schooling as do others.

The sixteenth question is, "Does the Chinese church, where self-supporting, pay less or more than the Missions?" One replies, "Less;" four, "About the same;" and eleven,

"More." The balance have had no experience, save one, whose mission policy links churches together in such a way that no church stands by itself.

The seventeenth question is, "Is there wide divergence in practice in your neighborhood? Does this create serious difficulties?" Seven answer "No." One other says, "There is much difference of view as to qualifications for work." Another, "There is no mutual consultation." Another, "Nearly all the highly educated men go into other callings." The others complain of much difficulty from this source.

The eighteenth question is, "Do the larger salaries offered by other religious agencies induce discontent, or attract your helpers from their work?" Four reply "No;" four, that no such competition exists in their fields; fourteen, "To some extent," or "Decidedly." Four mention the Y. M. C. A., but one of them remarks that that organization "has been very considerate in the matter."

The nineteenth question is, "Is any attempt of the church to compete with secular employments possible or wise?" Practically all the answers to both parts of the question are in the negative, though the practice of the Y. M. C. A. indicates a policy of giving whatever is necessary in order to secure the services of the best trained men. Some men would make exceptions to the general rule in the case of schools in large cities, where competition is keen. Another says that "such competition is inevitable to a certain extent if we are to retain men with the new education." On the other hand one says, "No, we must rely on giving a comfortable support and finding consecrated men willing to forego riches." Another says, "No, but the difference now existing between the Missions and secular employments, in the scale of pay, is too great. Yet Christian workers should not look to their salaries as an adequate reward for their services." Another says, "No, but the native helper should not suffer unduly. The general principle of the missionary societies in fixing the stipends of missionaries is the correct one, i.e., a comfortable support." Aside from the unwise principle involved, nearly all agree that such competition is utterly *hopeless*, either for Mission Boards or Native Church.

The twentieth question is merely a general request for any information not included under the other answers. A Central China missionary writes: "Coöperation between Missions in

each section should be sought. The training of helpers is being taken up in many localities, and if a satisfactory living salary can be given, THE MEN CAN BE FOUND. Greater self-support by the Chinese Christians should be obtained by less scattering of their offerings, i.e., by concentration on the problem of supporting the ministry and the evangelists." A man from Shantung says: "The fact of higher pay by the native church persuades me that our scale of pay is too small. Men could do better work if better paid." Another from Central China says: "I wish that other Missions would leave *litigation* alone and not let workers take fees for peace-making." One from Honan says: "The railway, post office, government schools, etc., all offering larger salaries than the Missions do or can hope to do, will almost certainly draw away many promising men. The children of Christian parents should be taught from earliest years to think of their lives as God's, to be surrendered to Him, spent for Him, and, if sacrifice of salary or anything else is demanded, to be freely made. There will be those *called* to enter government service and do their work for God there. Such should be taught to regard their positions as sacred trusts given by God for China's good, in which redeemed men are to glorify Him by working for their country's highest interests. High ideals of life and service must be kept before all." A man from Chihli writes: "I think that the salaries in our Mission should be raised for the sake of more comfort and to enable our educated men to take the place they deserve in society. We cannot bank largely on the spirit of self-denial in the Chinese Christian, but can count on his faithfulness if given a reasonable support." The Y. M. C. A. puts its position strongly as follows: "The salaries of our teachers and Chinese secretaries are all paid from local association funds and are fixed by the Chinese Board of Directors in connection with the general secretary. The directors, in most cases, would be willing to pay more than we are able to advise. Any man we have on the secretarial staff could leave at any moment for business and begin with two or three times as much as he is now getting, have shorter hours, be more independent, and have promise of a competency in the future. A secretary has a social relationship to over 550 members, from whom he is, perhaps, continually asking favors for the Association and is called upon to return favors on many occasions, such as weddings, dinner parties, funerals, chris-

tenings, etc. We have never taken a man on the Shanghai staff at more salary than he was previously receiving (this statement is true only of Shanghai, I think). This fall we will have a new office secretary, who leaves a position where he receives \$1,000 a year and accepts from the Association \$640. Our Association Employment Department, in four or five months, has placed 37 men in business positions with salaries ranging from \$12 to \$100 per month; four of them at \$100. These men required nothing like the qualifications we demand of secretaries. We have a Christian in our Association, educated only in China, who has been receiving Taels 1,000 per month in a business position."

So much for present practice, some of which is evidently based on principles, sound or otherwise; and other, by its own confession, utterly *unprincipled*! We shall all agree, I think, that the matter *should be* based upon permanent principles, to be adhered to as consistently as possible to the promotion of harmonious relations between Missions and native Church, between Mission and Mission, and to the securing of the greatest possible measure of Christian content among our Chinese associates and helpers. With diffidence, yet with strong personal convictions, I proceed to the following suggestions:—

1. It is quite out of the question to hope to establish a uniform scale of wages *for the empire*. Local economic conditions absolutely forbid it.

2. A greater measure of local uniformity of practice is highly desirable for the prevention of friction and discontent.

3. A uniform principle in any individual *Mission*—that principle to include allowances for differing conditions at different *stations*—is indispensable.

4. Individual adherence to the Mission principle is quite as indispensable to the most satisfactory results.

5. Where self-support of churches, or other institutions, is absolute, the Chinese should be allowed perfect freedom in determining the stipends of pastors, evangelists, or secretaries, merely being *advised* to adhere to the principles herein set forth, but such freedom should *not* be granted where buildings or foreign superintendents are supported with foreign funds, or where such funds form part of the support of the agents and their work. In the advice given to those now self-supporting, or about to assume self-support, special emphasis should be laid upon the great desirability of adhering to the principle outlined *next below*, in order that there may be no appeal to the avarice of helpers trained at the expense of the Missions and still employed by them.

6. The great principle just referred to and already introduced at the opening of this paper is that just so far as possible the competitions of the *labor market* should be excluded from the salary question. In Christian work the question should not be either "What is the lowest figure at which I can secure the services of such men and women as are positively needed in the work of which I have charge?" or "What could this man earn at some other work outside of the church?" or "What is the greatest possible number of helpers whose salaries can be squeezed out of the grants of the Missionary Society?" "After all these things do the Gentiles seek." Let us not be like unto them. Rather employ less men, or let go the man who seems, in other ways, the best man for our work than on the one hand to employ a large number of half-starved, grumbling, discontented helpers, or on the other hand to support our helpers in a luxury far beyond the attainment of the vast majority of their fellow-workers, or render it either impossible for the missionaries of other Missions to hold the helpers trained at their expense, or necessary to hold them forever discontented. It is, of course, "the *best men*" who—as they say in the labor market—"command" these high salaries, and even the best men will find it no easy matter to resist the tempting opportunity (I do not say *offer*, for I am unwilling to believe that such offers would be made by one Mission to the workers of another until such workers had first cut loose) to earn \$100 to \$200 per month in *another form of Christian work* as against the \$12 to \$30 received from the *Mission* for Christian work. The position of some Missions paying such high salaries has, undoubtedly, been a difficult, in some respects a unique one, but I doubt if they have any adequate comprehension of the greatness of the embarrassment they have caused to the other Missions, which have no possible hope, if they had the desire, to compete with them in this matter.

7. Positively the fundamental principle of the salary schedule should be a comfortable support for the helper and his family on that grade of the social scale on which his intellectual attainments and experience entitle him to move. It is entirely contrary to all social principles to expect the graduate of the college and professional school to live on the same salary as the man who has been taken from the plow or the bench given a few weeks of instruction and sent out to sell books. It is contrary to all principles of humanity as well as Christianity to call a man from any secular occupation and ask him, for Christ's sake, to live on the verge of starvation, empty his house of furniture and clothing and fill it with pawn tickets, and work under the incessant strain of debts which he has no hope of paying, while he sees the missionary living in comfort or more. The question as to what is "comfortable support" will, of necessity, be differently answered at country stations in the interior and at the port cities. It should not mean luxury in any case, and it will seldom mean a style comparable with what his classmates are securing in secular employment any more than it does with us missionaries.

8. The grading of helpers should be on the basis of the *field*,—its economic conditions rather than its size; and, as intimated above, on the basis of *education* and *experience*.

9. "Comfortable support" should include a provision for the maintenance and education of children; the latter either freely in the schools of the Mission, or—to cultivate self-respect—preferably by the giving of a salary which will permit helpers to pay the same school fees that other Christians pay. It should also provide the means for the purchase of a reasonable number of standard and current books and one or more periodicals, that the helper may keep himself posted as to current events and Christian thought and life. He should also be in a position to make proper returns for social favors, what the Chinese call "*ren ching*," though it is to be hoped that the Chinese church will soon take the *regulation* of that social custom in hand, as its abuses are becoming exceedingly oppressive. Moreover, there should be some margin to enable the strictly economical to lay by something against those emergencies which now so frequently throw them upon the tender mercies of their friends, the church, or the pawn-broker. Two or three Missions have provided generously for this last element of support by the creation of *pension funds*, to the benefits of which all the higher grades of Christian workers are entitled and which must greatly tend to quietness of mind and wholesome contentment.

10. In line with previous principles the pay of Christian workers should not be regarded as an *adequate reward* for the services rendered. The services rendered to Christ and His church cannot be paid for in money, but the helper should be rendered sufficiently free from worldly anxiety to give his whole heart and time to the service to which he has been called.

11. According to the above principles the pay given to men of equal attainments should be the same whether they be employed as preachers, as teachers, or as medical assistants or doctors in the service of the church. Otherwise the proportion of men entering the ministry will be affected by the discriminations, for which they can see no reason in different departments of Christian work; or, if not, those who enter the ministry will feel that their work is regarded as inferior to that of those in the other professions.

12. Regular vacations of, say, a week at the New Year and a month in the summer, should be granted to the helpers of higher grades for the same reason for which we take our own.

13. The extra expenses of itineration should be allowed, as is usually the case with missionaries.

14. As almost universally at home, women cannot, for the present at least, expect as high salaries as men, though the difference should not be excessive, especially where education and work are similar. Helpers' wives should freely do for the church whatever may not necessitate neglect of their own families if the foregoing principles as to scale of salary are followed, but in case

a wife is asked to use for the church the greater part of her time, she should be given at least enough pay to enable her to secure a servant.

On the above principles it is quite evident to the writer, at least, that there are few places in which the present stipends for helpers of the various classes are sufficient for a comfortable support; and, if this be a correct judgment, the outcome of the present discussion should be a devising of ways and means to increase the stipends as rapidly as possible until the ideal is reached. As one missionary wrote: "Far better less men comfortably supported and working with glad hearts" than the present number regarding themselves as hirelings at a sweat-shop wage. As a Missionary Association we can do no more than make recommendations to the Missions, and even our advisory power hardly extends beyond Peking, but if we can do anything toward securing a greater uniformity of principle and practice in the Missions represented here we should certainly do it, for the differences and the irregularities are very considerable, and their continuance will be rendered the more unfortunate as the classes are graduated from our new union educational institutions and go out into the various forms of Christian work. We may hope to teach our young men and women the principle of self-denial when the competition is between the church and the world, but we can hardly hope to teach them the spirit of contentment with \$8 a month in one Mission when a classmate of no higher standing is given \$25 to \$50 in another Mission in the same neighborhood. Within the past two or three years each one of our Missions has advanced its scale somewhat, but the advance has been so unequal that our schedules are now farther apart than they were before. Two Missions among us have made some approximation to the ideal set forth in this paper, and I am tempted to close my rather lengthy discussion of the subject with the suggestion of a schedule differing in some respects from any at present in use, yet not very different from the two just mentioned, which I think would prove to be in accord with the principles suggested above. This would be applicable to Peking, Paotingfu, Tientsin, and neighboring regions, places farther in the interior to reduce 20 per cent. to 50 per cent. according to economic conditions. The cities along the Yangtsze would, I think, judging from replies, not need to materially alter the figures, though, possibly, Shanghai might

need a slight advance. However our chief concern is our own district. I had an interview the other day with a careful and well-informed Christian evangelist and teacher, and he told me that with the greatly changed conditions of the present time, no ordinary colporteur could comfortably support a family of five on less than \$10 per month, and no college-bred man could do so on less than \$20 per month, even though he planned for no saving, no library. I do not think he exaggerated the situation. Herewith my schedule :—

CLASSES.	1-3 years.	4-10 years.	After 10 yrs.
1. Ordained ministers	\$20.00	\$22.00	\$25.00
2. Arts and theological graduates not ordained	18.00	19.00	20.00
3. Graduates in theology not arts, or arts not theology	16.00	17.00	18.00
4. Academy graduate evangelists	12.00	13.00	14.00
5. Non-graduate evangelists	10.00	11.00	12.00
6. Colporteurs	8.00 with sales up to 2.00 per month.		
7. Trained women evangelists	10.00	11.00	12.00
8. Bible-women	8.00	9.00	10.00
9. Boarding-school principals, same as similarly trained evangelists.			
10. Boarding-school assistants, \$1.00 per month less than principals.			
11. Day-school teacher, according to grade of preparation as above.			
12. Hospital assistants, same as similarly trained evangelists and teachers. Single men, in all grades, 20 per cent. less.			

Children's allowance in classes 1-5, 7, 9-12 of \$1.50 per month for each child under 18 years up to five children; such allowance to end with the marriage of the child, or his obtaining of remunerative employment. None paid for child in boarding-school unless he is paying full school fees.

Room-rent not to exceed from \$2.00 to \$3.00 a month per family, according to grade.

Necessary extra expenses on itineration.

One week of vacation at New Year and a month in the summer; the extra months of a school teacher's time being at the disposal of the Mission.

All members of the Mission to adhere to the Mission schedule, unless Mission permits otherwise. All to pay by foreign calendar,

The Industrial Work as Related to Evangelism

BY REV. SAMUEL D. BAWDEN.

Conditions are in many respects so similar in China and India that we publish the following paper by one who has made a special study of the Industrial Problem in India, feeling sure that many will find the lessons contained therein helpful to the work in China.
—ED. RECORDER.

THE supposedly irreconcilable discrepancy between science and religion is a favorite subject with many people, but the application of scientific principles to the study and the criticism of the methods of religious work has not yet proved fatal to that work; rather, indeed, the fidelity to truth, which the true scientific spirit demands, clarifies the vision and leads to definiteness of effort.

Broadly stated the scientific spirit demands that we see *facts* as they are, not as we would wish them to be; from the facts as collated are deduced the *laws* under which those facts have come to be, and the study of these laws points the way to what are likely to be further facts, and we call the statement of those probabilities *theories*. There is thus an endless cycle of search as we try to "think God's thought after him." Facts observed, arranged, and studied furnish laws, from which we deduce theories for further search; while each theory as it becomes proved or disproved, supplies us with new facts as a basis for further laws and theories.

I have been asked for a treatment of the subject of "Industrial Work as related to Evangelism," and it has been suggested that the four years spent by your industrial missionary in the study of the problem might reasonably be expected to yield something in the way of results. Possibly, but since our effort is to "think God's thoughts after him" with respect to this most important line of work, suppose we follow in our thought the order suggested above: Facts, Laws, Theories.

It is easily possible that some of the facts may seem to be wrongly observed, thereby becoming not facts but fancies; that the laws are of the *non-sequitur* order, or that the theories stand but little chance of being proved true to fact; but remember that the limits of this paper forbid anything but the broadest generalizations and the average, rather than the specific situation, and that a bald statement of fact is sometimes the surest way for us to grasp its significance even though for the moment it may seem to do injustice to other facts. Above all, remember that this paper is written in most hopeful optimism, and the strongest faith that this nation, together

with all "the kingdoms of this world, shall become the kingdom of our Lord and of His Christ."

I. FACTS.

The purpose of evangelism in India is not primarily the salvation of the heathen, nor the fulfilment of our obligation to preach the Gospel, but the establishment of the kingdom of God in India. One of the striking characteristics of that kingdom is that it is self-propagating, and yet the first fact we meet is

(1). *A Dependent Church.*

It is under *mission maintenance*. Many of the church buildings are of such a character that the native congregations that meet in them are unable even to keep the roof in repair, much less to duplicate the building. Without the mission support on the salaries of the pastors many of these churches would be compelled to be satisfied with a much lower grade of leadership, or with none at all. Take out of most of these churches the boarding-school pupils, the workers who receive mission pay and their families, and the personal servants of the missionaries, and few pastors would find any inspiration in either the size or the quality of the audience that would be left.

Again, going outside of the churches maintained in the stations, we find the field church, holding some sessions in small groups as the missionary tours on his field, other sessions in the quarterly meetings held at the direction of the missionary. So, again, the church is under *mission management*. In most cases the missionary is the pastor, and the necessity for meetings, stated or occasional, seems to depend upon his urging and not on a demand by the members of the church themselves. Candidates for baptism receive the ordinance only after his approval. The membership is in scattered groups in territory which may range in extent from that of the Madras field of 27 square miles to that of the Palmur field with 5,000 square miles, and yet this is counted as one church, since it is under the practical management of one man—the missionary—who has control of the longest end of the purse strings and the deciding word with regard to admission to membership and discipline of the membership.

Again, this church is dependent on *Mission money*. A large portion of the funds which maintain its teachers and preachers, and, in many cases, the entire support of the children of those workers in the schools, is borne by the mission. The

money is administered by men who are foreigners to this land, but the enjoyment of the money is in the hands of the people who were born here. By the very nature of the case, one whose financial training has been gained in America, finds it difficult to face the problem of the finances of India, and the missionary in administering the funds at his disposal for his work, is also handicapped by the fact that he is perhaps the one who has the least opportunity of knowing that he gets the equivalent of the money that he is expending by reason of the very things for which the money is expended. If the money be expended for putting up a bungalow it is possible to know within reasonable limits that there has been no wasting of the money, but when it is paid out to a man whose place of work is from ten to twenty miles from the missionary head-quarters and the missionary's tours include a visit to that village once a year or perhaps once in two or three years, the chance of evading a rendering of a proper equivalent for the money that is spent on quarterly salary is an easy one. Certainly the present method of expenditure of mission funds in many lines of work is not at all an economical one, but it is also certain that many consider the present plan the best that can be devised under existing circumstances. However that may be there seems to be no question that it has a tendency to breed deceit and dishonesty and to foster laziness and greed on the part of its beneficiaries.

These are harsh criticisms of the method, and the answer may be that there are circumstances under which the money expended is bringing in good returns, but it is fair to question whether those cases are not in spite of the system rather than because of it. The question is submitted as to whether it is not coming to be time to face the necessity for a modification of the system by which there may be some method of securing in proportion to the expenditure, results that can be counted.

The next point to note in our study of the facts is that in the Christian community we find :

(2). *An ill-instructed Youth.*

This condition is based in *poverty*. Most of the children of our Christian community are born into conditions that cramp the soul and contract the horizon. Parents who find themselves scarcely able to keep the wolf from the door are not apt to take kindly to the suggestion that their children leave them at the time when their labor may be of some avail in

helping to meet the family expenses, that they may go away to school and learn to be gentlemen and ladies, who will object seriously to return into their own homes and villages to take their share of the family burdens.

These children are also circumscribed by an *ignorance* greater than we are able even to conceive. Their ancestors have been ground down under the heel of caste and custom for the centuries that are past, taught to believe that their minds were not capable of training in any sense, kept in utter ignorance of the great reaches of knowledge over whose plains the boys and girls in America roam almost at will from their earliest recollection. With no books to read, with no horizon outside of the squalid life of the villages in which they live, and the parched brownness of the fields round about, it is little wonder that scarcely any other inducements than an opportunity to have food and shelter and clothing in comfortable surroundings will induce them even to desire an education.

But one of the most serious facts in regard to the system under which these children get their education is the result of it in a *pride* which blasts. A petty pride it is, the pride of him who does not know how circumscribed are the bounds of his own knowledge, and yet who looks down on the lesser knowledge of those about him with a sort of contempt which hinders his best usefulness and deprives him of the ability to lift his own people to a higher plane of living by becoming a servant in very deed, like his Master.

Our Christian youth are an ill-instructed youth in the *matter* of their training, in so far as it fails to provide them with the practical knowledge that shall be of service in everyday life. The criticism must be less of what it does than what it leaves undone in the training of the youth. The pupil who takes the course through the village school and boarding-school to high school and college has been fitted by that course of training for a position as a missionary's helper, or to serve on some government staff, or to become either teacher or preacher among his own people—a laudable mission surely, but it is not every boy or girl who pursues the course in the school and the college who is fitted for those branches of work, and nowhere along the course of training do we find provision made for a training in the dignity of labor.

True the missionary by practice and precept is constantly trying to train his school children in the idea that God intended

man to work, but the force of tradition and custom and practice in this land is so strong along the line of suggestion that the man who can read with his eyes and write with his hand and talk with his mouth need never set foot to the ground, or hand to the plough, that the missionary's advice is as idle as the breathing of the wind. If you happen to want to test this fact just try to get some one of the pupils of our higher schools during his vacation time, when the mission is not furnishing food and clothing for him, to do some work that involves dirt or perspiration and figure out how many times you will have your trouble for your pains. But do not hold your pupils responsible for the fact, for they are but the product of the system which fails to provide any training in the dignity and value of labor.

Another criticism of the system must be directed against its *method* which, stated briefly, seems to be that of cramming the memory with facts and figures for the passing of a government examination, in the fear that if the government certificate be not available there is no possibility of securing a proper position in life. How many of the pupils in our schools are taught to think in any sense for themselves? How often have you listened to a teacher of mathematics, in some of the schools, questioning a class on the method of solution of some problem, and practically giving all of the answers to his own questions, either by his method of asking the question or in actual statement in words? How many of your own workers, associated with you in your tasks, have minds so trained by the system of education in vogue in our mission that, when you give them the clue to a problem which is perplexing you, they are able, unaided, to ravel out its intricacies and save you the trouble?

Again criticism must be directed against the system because of its *practical results*. When a missionary makes the statement in cold blood that he is not sending any more pupils to the high school and college, because he has learned by practical experience that when they are through with their education they immediately go to other missions than our own; when another missionary makes the statement that he hesitates to send pupils beyond the lower secondary examination because none who go beyond that standard return for work in the villages on his field, it would seem to be time to call in question the system which produces such results. When a missionary,

who has enabled young men to take a course in the normal training school, finds them unwilling to enter upon the very work for which he has given them an opportunity to fit themselves, it would seem time to question the results of such an education. The significant fact is that many of these young men seem to think that the mission owes them an education and that when they have received it they are under no obligation whatever for service in the mission. Would it not be worth while at the expense of time and energy and money to search for a plan by which these same young men who have a desire for preparation for work, should be given an opportunity to work out their own salvation in the way of maintaining themselves through the course of study, that they might have a wholesome respect for the value of hard work both in school and out?

II. LAWS.

Turning from these facts, even though they seem discouraging, let us consider some of the laws which should direct our work in our efforts toward establishing the kingdom in this land. These laws are not necessarily to be deduced from the facts that have been under consideration. A law is usually a product. It is usually the statement of the relation of many facts. Nor are these laws as stated necessarily consecutive and connected, but they all seem to have a bearing upon the problem of the relation of the industrial work to evangelization in India. Without numbering them in order let us consider them one by one.

God's plan is to equip men to do what he demands of them. Therefore we believe that God will equip the Telugus for the establishment of His kingdom in this land. The number of missionaries and the amount of money that can be sent to this country for its evangelization is, of necessity, limited. There does not seem to be good reason to believe that God intends the missionary force to do more than lay the foundation for the establishment of His kingdom in this land, leaving the building of the edifice to the people of the land itself. Therefore we must believe that it is part of His purpose to equip this people to establish His kingdom here.

But God uses human agencies to fulfil His plan. It does not seem to be God's plan in any way that His kingdom shall spring full-fledged in this land by the proclamation at the lips of a few missionaries of the blessed Gospel of Jesus Christ.

The people whose hearts and minds have been degraded through centuries of heathenism and idolatry will need years of training before they will be able to take an honored place as polished stones in the edifice of the kingdom; therefore at least a part of the task of the missionary is to so train them that they may undertake the work that the Lord has prepared for them.

Man's need, whatever his race or creed, is physical and mental as well as spiritual. The Master recognizes this in His promise that food and clothing shall be added to those who seek first His kingdom and righteousness. And we as missionaries must also recognize this need of the training of the hands and head as well as the hearts if we are to have a people able to build up the kingdom of God in India. Medical missions recognize the fact that the Gospel of the Great Physician comes with redoubled power to him whose bodily ills have been healed by the messengers of that Physician. Educational missions believe that he who has sat at the feet of the Great Teacher, as he has learned concerning the "all things" that "live and move and have their being in him," will be the better able to grasp the spiritual truths from the lips of that same Great Teacher. Shall we not then agree with Industrial Missions in the belief that the disciples of the carpenter of Nazareth should be like the great missionary Paul, among those who work with their own hands for the furtherance of the Gospel?

Again, recognition of the need lays on us a responsibility to meet it, or to help these people to meet it, since in the last analysis the work is their work, and we cannot do it for them. And since the inherited habits and ignorance of centuries are a hindrance to their knowing how to meet the problem it is our task not to try to do the work for them, nor even to take the management of the work out of their hand, but so to train them from the very beginning in the doing of the work that, as they grow to manhood, and manhood's stature, they may be able to undertake the work in full assurance of success.

A new heart leads to a new head and new hands, but it is slow work waiting for handicapped evolution. And that is certainly what the evolution of a Christian character must be in this land. Surely there is no one here who will deny that any soul that has met God face to face through faith in the Lord Jesus Christ will grow more and more into the likeness of

the Master, but we must also admit that the task is a fearfully difficult one and against mighty odds. As in the olden days the valleys were filled and the hills levelled, and the roadway made smooth for the coming of the King, so we must clear the path for our Master's journey to His inheritance. It becomes then our business to pass on the acquired knowledge of the centuries in order to reduce the handicap of His children in this land. * * *

A plan or system that tends to keep the missionary in India as a permanent agent in the work is a tactical error. His work is to lay the foundation and sketch the plan of the building, but not to take the contract. But what missionary is there here who can see any prospect of the elimination of the missionary from the work of the Christian church among the Telugus to-day? * * * It is no mere academic question. Upon its answering depend mighty issues in the state-manship of the kingdom in this land. But our King has sent us as ambassadors for Him that through our service may accrue to Him glory in this land of India, even though like John the Baptist of old, we must decrease, that he may increase.

Practically, what is the Telugu church doing for the establishment of the kingdom? The reports of our Mission for the last four years show less than two baptisms each year for each one of the native workers, in 1908 less than one. But with reference to the membership of the church in the years 1904 and 1905 the baptisms were as one to twenty. While in 1906 and 1907 the baptisms were as one to twenty-six of the total membership of the church, in 1908 they were as one to fifty. It is doubtful whether the birthrate, even among our Christians, is as low as one in twenty-six, and at this rate of increase it will be some years before the church overtakes the population in number.

III. THEORIES.

Turning from this array of facts, and the study of the laws, let us look at the theories of which the industrial work would suggest three for our consideration. First, *the quickest way to evangelize India is to do it through India's own people, and the duty of the missionary is to see that it is done in that way.*

In last year's report was a significant sentence from one of our missionaries who had been compelled to take charge of two fields, and who was lamenting that he was less of a missionary than ever before, because he had more than ever to give his

time to the work with the Christian community, and had been unable to do any preaching of the Gospel to the heathen. The lament seems to state the case by the apparent assumption that if the missionary does not preach the Gospel to the heathen, the Gospel will not be preached to them. If that be true, then blessed be he who closes first his schools, stops his building of bungalows and churches, and starts out for a continuous tour upon his field, preaching the Gospel from hamlet to hamlet without cessation, for then and then only can he have a mind untrammelled for the proclamation of the Gospel to the heathen.

But does not the very statement of the case negative the assumption? Is it not rather the missionary's business to get ten men to work than to do the work of ten men, even though after he has succeeded in getting the ten men to work, he is ready to sit down and lament that it has cost him more, twice over, than the doing of the work would have cost in time and labor and trouble? Again the question will arise as to whether the present estimate of the missionary's business in this country is not a mistaken estimate, at least so far as it works out in practical plans for the extension of the kingdom. Is it not wiser to develop a plan of work which will foster wholesome independence on the part of the brethren of our Telugu church than to continue a plan which develops a sense of dependence in every single one of its members? * * * Can we not develop in our youth a true intelligence as opposed to the self-satisfied ignorance which calls itself educated so often to-day?

Is it not possible to devise some plan of work which will enable the missionary to make it impossible for a man who calls himself a Christian worker to continue to secure salary for work which he has not done at all?

Some months ago in one of the papers was a brief paragraph which had in it much of suggestion for our work as missionaries. The item was to the effect that more earth had been dug out of the Panama Canal in May, 1908, than had been dug out in all of the three years of 1905, 1906, and 1907. There was a world of suggestion of the patient waiting for the complete preparation, of the careful planning, of the gathering of tools and machinery, of the building of shelters and homes for the men, of the sanitation of the canal zone, of its policing and the gathering of the army of laborers, of the steady pressure all directed to the one aim "to make the dirt fly."

Ah, brethren, does it mean that we are "making the dirt fly" here in India after half a century of preparation, when the net addition to the membership of the Christian Telugu church is less than a paltry 3,000 at the close of a year's labor by this band of the Master's devoted servants? The French tried to dig a Panama canal and failed, because they used the wrong method. We shall not fail. We have God's own promise for that. But we may delay the work for many years by clinging to the wrong method of work.

The second theory of the industrial work is that *it is possible to make the Indian cultivator independent of the regularity of the rainfall*. That is, it is possible, where there is an average annual rainfall of ten inches a year, for the Indian cultivator to secure a crop on all of his land once in two years, or on half of his land every year. If there be an average rainfall of twenty inches a year, it is possible for the Indian cultivator to secure for the first two years one crop each year on all his land, and after that to secure regularly two crops each year.

These statements do not mean that the industrial missionary expects each of you to come to him after this session and ask him to come next week to your station and put the plan in operation among the members in your church. For while the principles underlying this theory are simple, and comparatively easily applied, yet the working them out under the conditions that prevail in Telugu land is another proposition, and while your industrial missionary believes that the theory is true to the fact, and that it can be applied to India, yet he is free to confess to a great deal of ignorance as to how it is to be done in India, and to the feeling that he will be well content if the theory is proved to be fact in even a comparatively few cases before the Master shall call him to lay down his work in India. In the time at our disposal we can simply get a brief glimpse of the principles involved and shall need to make our own estimate of the possibilities of their application to India. * * * *

The third theory which the industrial work proposes is:—*There is some method by which the students in boarding-school, and high school, and college may earn enough in one-half of each day to maintain themselves at the school work the other half of the day*. We must frankly admit that it is pure theory; that, so far, that line of work has not yet been discovered here in India. It is true that such a plan of education

would prolong the time necessary for a pupil to complete the education which would prepare him for his work, but more than one missionary is of the opinion that our boys get through with their preparation for work too young to go out into the villages and be efficient leaders of their own people by very reason of their lack of experience and age.

Some considerations lead to the belief that the theory should claim our belief and should serve as a guide to bring about its own accomplishment. Such a plan is needed very much in our Telugu mission, for the time is surely coming when the donors at home, who are at present maintaining our work, will begin to ask how long they must continue to pay for the food and clothing of boarding-school pupils in India, and why they should receive an education which does not train them in the value of work or fit them for every-day experiences? It is needed *less* because the people at home are sure to demand self-support in time, but *more* because our pupils need some right plan to give them training, the all-round training that will fit them for really uplifting their own people.

Again, that it is a possibility is evidenced by the fact that many young men in America in high schools and colleges are finding for themselves some form of work which helps them to make their way through college and high school, and are the better men because of the effort that has been required to secure an education.

America is blessed with some institutions where the institution itself plans for the provision of profitable and instructive work for its pupils. Not only do they furnish opportunities to provide for their own maintenance during the time of their study, but also they maintain classes for instruction in that which shall help their pupils to a better livelihood when they leave the institution. Hampton Institute in Virginia, Tuskegee Institute in Alabama, and our own Spelman Seminary in Georgia, are examples of such institutions; all three of them among the Negroes, a people in America who are very much like the Telugus in character.

In *conclusion* what better motto can we have than the watchword of the new Laymen's Missionary Movement?

"We can do it IF we will.

If we can do it, we MUST.

We can do it and we WILL."

—*The Baptist Missionary Review.*

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ANOTHER VIEW OF THE PAVILION.

From our Exchanges.

A NATIONAL MISSIONARY POLICY.

THE first National Missionary Congress of modern times met in the form of a great assembly of laymen at Toronto, Canada, March 31st to April 4th. There was evidence of strong, earnest conviction and determination to push the campaign for world-wide preaching of the Gospel. The policy adopted by the National Missionary Congress states: "In view of the universality and finality of the Gospel of Christ, and of the spiritual needs of mankind, we believe that the laymen of the church of our generation should undertake to obey literally the command of Christ to preach the Gospel to every creature."

This statement of policy goes on to affirm the equal responsibility of laymen and ordained ministers to work for the coming of God's kingdom, the duty of Christians to evangelize the home land and to contribute at least \$1,300,000 annually toward home missions and \$3,200,000 annually toward foreign missions.

This is a significant movement in which the leading Christian men of all the Protestant denominations of Canada are deeply interested. Four thousand two hundred commissioners from the churches of the various provinces met in this unique congress. Already there are signs of awakened spiritual life and Christian zeal as a result of this movement.—*The Missionary Review of the World*.

THE LAYMEN OF MINNESOTA AND MISSIONS.

What were called "the greatest series of meetings along religious and missionary lines ever held in the Northwest" constituted the conference of laymen held, under the auspices of the Laymen's Missionary Movement, in Minneapolis, February 4th to 7th. More than 1,200 men were enrolled, and hundreds of them thronged every session, absorbing the facts of missions, asking for detailed instruction as to the best methods of arousing others and uniting in prayer for a larger vision of and greater devotion to the cause of world-wide evangelization. After considering the responsibility of the laymen in the missionary enterprise, the conference expressed its determination to endeavor to enlist all Christian men in Minnesota to do their

share in evangelizing the world and recommended that a missionary committee of men be organized in every congregation. It advocated the adoption of a rational system of giving for missionary support and expressed a preference for the making of weekly offerings. It set as a standard for Minnesota Christians to reach a minimum of \$5 a year from each member. When the standard proposed by the conference is reached these same people will be giving more than \$1,500,000.—*The Spirit of Missions*.

MEN'S MISSIONARY ADVANCE IN IOWA.

The Iowa State Convention was held at Des Moines on March 23rd-25th. Nearly 1,000 men were accommodated at the opening banquet, while hundreds of others were unable to secure tickets for lack of space. Fifteen denominations were represented and all mission boards heartily coöperated.

The men at the convention felt deeply the failure of their churches in propagating Christianity throughout the world, and three hundred took home one-dollar packets of missionary literature for further study. The official action emphasized (1) the church's present duty to every creature; (2) the importance of having a strong missionary committee of men in every congregation; (3) the necessity of a proper system of missionary finance in each congregation; (4) the great importance of a personal canvass of all members and adherents, by men, in order to enlist the support of the whole membership in this work; (5) the duty of the churches to multiply their offerings to the work of evangelizing the world.

JAVA AND DUTCH EAST INDIES.

The *Netherlands Missionary Society*, founded in 1797, is the oldest of the Missionary Societies of Holland. Its report for the year from July 1st, 1907, to June 30th, 1908, published in its organ, *Maandbericht*, is an interesting and carefully edited document. In Java it is carrying on an extensive missionary and educational work, under 35 European missionaries, of whom one is sent out by the Java Committee and one by the Netherlands Missionary Union, while 87 native Christians are employed. The success is seen from the fact that the 80 congregations have a membership of 12,678, and that 698 baptisms were performed by the missionaries during the completed year. The educational Christian work was carried on in 78 schools

with 5,218 pupils. The income of the Society, from all sources, was \$51,290. Its missionary training school is at Rotterdam.

The *Mission of the Reformed Churches in the Netherlands* publish statistics in *Het Zendingsblad*. On the islands of Java and Sumba groups of congregations are supporting particular stations and laborers.

The *Utrecht Missionary Union* was founded on April 13th, 1859. Its fields of missionary activity are New Guinea, Halmaheira, and Buru (Dutch East Indies). From New Guinea its annual report brings the refreshing tidings that the movement toward Christ among the heathen, of which its missionaries reported the first signs in 1906, is continually increasing in force, so that it seems as if a great revival is near at hand. There were 3 missionaries upon 4 stations in the work upon New Guinea, while 10 missionaries labored upon the 8 stations upon Halmaheira, and 1 missionary occupied Tifu, the station upon Buru. The income of the Society, from all sources, was \$33,789 in 1907.

The *Auxiliary to the Salatiga Mission* (of the Neukirchen Missionary Institute of Germany) contributed during 1907 \$8,928 for the support of the prosperous work upon that station of Java.

The *Ermelo Missionary Union* is engaged in missionary labors in Africa, while the *Java Committee*, the *Mennonite Union for the Propagation of the Gospel in the East Indian Possessions of Holland*, and the *Union for the Propagation of the Gospel in Egypt*, are carrying on missionary work among the inhabitants of the countries named in their titles.—*The Missionary Review of the World*.

CHRISTIAN GROWTH IN SUMATRA.

Seventy-five years ago (in 1834) two American missionaries, Munson and Lyman, the first in heathen Sumatra, were killed and eaten by the wild Bataks near Lobu Pining. The place where they were murdered was recently discovered, and a suitable granite monument was erected bearing the inscription (in German): "Here rest the bones of the two American missionaries, Munson and Lyman, slain and eaten in 1834. John xvi, 1-3." Underneath these words is carved in the Batak language: "The blood of the martyrs is the seed of the church."

It is said that when the mother of one of these martyrs received the news of the death of her son, she sorrowed not so much because she had lost her son, but because she had no other son to send.

"To-day, after forty-five years' work," writes Herr Warneck, "the country (of the Bataks) is Christianized in patches, and the time is not far distant when the majority of this race will be Christian." (See "Die Lebenskräfte des Evangeliums," by Rev. Johannes Warneck, L. Th., Rhenish Mission, Sumatra.)

A COPTIC BIBLE SOCIETY.

A remarkable meeting was recently held under the auspices of Copts in Cairo. An Egyptian Auxiliary to the British and Foreign Bible Society was proposed by a young Coptic deacon, a friend of the late D. M. Thornton, and the management is entirely in the hands of the Egyptians. Never before, we understand, has one been founded in the mission field.

A large number of Egyptian students gathered in the court of the Towfeek Society; the chairman being the president of the auxiliary, Habashi Bey Miftah. After Basili Effendi Butrus, the originator and secretary of the auxiliary, had explained shortly the object of the movement, and that this meeting was their first annual meeting, Ekhnukh Effendi Fanûs gave a fine address on the great work of the Bible Society, in which he expressed his amazement at the work it had accomplished so quietly.—*The Missionary Review of the World.*

KOREA.

Prince Ito, Japanese Resident-General of Korea, has contradicted the assertion that American missionaries are encouraging the revolutionists. He affirms that his recent tour about the country has convinced him that the missionaries are heartily coöperating with the regency in its endeavors to help the Koreans.—*The Baptist Missionary Magazine.*

In a recent *Westminster*, Minot C. Morgan tells of two "experiences" he had in Korea, of which the first was in Seoul. "Wednesday evening we attended prayer-meeting. There were 600 present, and this is only one of a number of churches in the city. Six hundred, think of it, ask yourself what it means. It means that Christianity looms large to these

people. It is the whole thing, and they know it. The whole congregation comes to prayer-meeting, to Sunday-school, to church twice on Sunday, and how they listen."

But his Sunday in Pyeng Yang brought his "greatest experiences." First came the 11 o'clock service for women in the Central Church, with more than 1,000 present, and Pastor Kim, a native Korean, presided. "At 2 p.m. we were back for the men's service. It was full; about 1,400 present. Think of it, a total of at least 2,400, and in a town which was wholly and unanimously heathen only fourteen years ago, with the reputation of being the worst town in Korea!"

KOREAN PASTOR NEEDED IN HAWAII.

The *Spirit of Missions* publishes this appeal addressed to Bishop Restarick and signed by 93 Koreans in Honolulu:—

Please hear our supplication: for about three years, we have an advantage to attend to the Episcopal Church in Honolulu. There are about ninety or more most religious Koreans in St. Elizabeth's House and St. Mary's School and other plantations. We believe that God bless to succeed the faithful work for Koreans. We know, many good Korean people want to be our church member, but there is one thing to hinder them become our Church member. That is they can not speak English well enough. We all don't learn from service and can not understand words of the sermon. It seems to us very hard to increase our Church membership. Therefore we ask in favor that you let us have a own place to worship God and appoint a priest who can speak us by our own language. This is our anxious hope.

* * *

The tour of the Pacific coast, by Dr. Horace Underwood, Dr. Avison, Rev. Earnest Hall, and Prof. Homer B. Hulbert is a special campaign for funds to meet the great crisis of evangelism in Korea. The broad-visioned philosophy of the missionaries respecting the interrelation of the Orient and the coast States of America made a profound public impression in all the cities visited, and particularly in Portland. The business men of these cities realized the immense significance of the question the missionaries asked them—whether they were willing that the development of the Orient should be wholly a material development unrelieved by any spiritual factor. In money returns the tour brought immediate pledges of \$100,000 and "there's more to follow."—*The Missionary Review of the World*.

AN INGATHERING IN NORTH INDIA.

The Rev. C. H. Bandy writes to the American Presbyterian Board of Foreign Missions that the missionaries who have been engaged in the great ingathering in North India have been so busy with the task that they have neglected to write about it. He says: "We have been baptizing people by the thousands, organizing churches, starting day-schools, training teachers and preachers, developing self-support, starting boarding-schools and industrial schools and lifting in every possible way, until lately we have found the load too heavy.

"In ten years in the four districts of Fatehgarh, Etah, Mainpuri, and Etawah, there has sprung up a Christian community of 15,000, who worship in forty-five different church organizations. In the last four years four missionaries and their assistants have baptized in this area no less than 11,000 people, and have organized thirty-two churches. This work, so vigorously begun, shows no sign of exhaustion. On the contrary, it gains in momentum. The preachers and teachers, educated from their own numbers, work with us in the closest harmony and with hopes about as large as the possibilities and with the skill of a trained corps. Keep us well supported, and I see no reason why this whole caste, among whom we are now working, numbering in these four districts 40,000, may not in a very short time be counted among your and my Christian brethren."—*The Missionary Review of the World*.

UNITED THEOLOGICAL COLLEGE.

Perhaps the most important and far-reaching step taken on the mission-field in recent years is in the direction of a closer union of one Christian body with another. The church of Japan would seem to have taken the lead. In India there has been this coming together of the several Presbyterian bodies; while our own London Mission, and the Madura American Mission have been stretching out their hands. A United Theological College for the higher training of Indian Christians—preferably graduated—through the medium of English, is to be started in the near future in Bangalore; the L. M. S., the American Madura, and also the Wesleyan Mission—it is hoped—each contributing a professor; while the most opportune Arthington Fund has promised a liberal grant. Such a college must hereafter exercise a powerful influence for

good on the life and thought of the Indian church and do for the South, on a modest scale, what the imposing scheme for a great Christian university, with its theological degrees, at Serampore is expected to do for the North.—*L. M. S. Chronicle*.

PROGRESS AMONG INDIAN WOMEN.

A most interesting proof of progress, and that among the *women* of Mysore, was given me by an old Hindu priest whom I knew intimately, the founder of an important temple in the city, of some generous charities and of a remarkable Oriental and mixed library and reading-room. This reading-room was, at the time of my visit, closed every day of the week from three to five to men, and open only to Indian women; a social gathering of ladies, Indian and European, started by the educated wife of this enlightened man, is held every Saturday afternoon, when papers are read by the Indian ladies on social and religious questions.—*L. M. S. Chronicle*.

THE LAOS EVANGELIST.

In Laos land there are 115 native ministers, evangelists, teachers, and helpers paid by the Mission, in addition to a large number whose delight it is to give their services without charge.

One evangelist, Elder Nam Punya, has shown a truly evangelistic spirit during the past year. He has repeatedly visited all the Christian colonies near Nan and has been the means of arousing interest in several new remote villages. Some of these persons only await the visit of a missionary to be confirmed in their purpose to enter upon a new life. Notable among these is a fine old P'ya (official), whose heart seems to have been ripe for the message the evangelist brought him; he is being hard pressed by his relatives and prominent neighbors to turn him aside from his purpose. One of these appeared the other day in the person of the abbot of a temple near; after he had exhausted all his powers of persuasion, he turned about and proposed to buy his great stock of merit that the man had accumulated during the years of a long life. The poor old man effectually silenced his adversary and revealed the tenor of his own mind by asking the abbot what power "he would call upon to set a price upon that merit."

The elder's plan of campaign for the coming season is to put up a temporary tabernacle at one of these centres and call

as many of the Laos Christians as may be available to bring their rice and come for a season of a week or ten days to spend the time in teaching and giving a living example of what it is to be the free subjects of the Lord of Spirits.

The training of a strong body of native evangelists and pastors is one of the pressing duties upon the Mission at the present time. The Mission Report says: "If we are to evangelize Laos land it must be through trained, educated Laos workers. Any tour, or evangelism, or distribution of forces which cripples our schools is wrong. We have prayed relatively too much for the raising up of native evangelists and pastors and worked too much for converts. Let us now work to make evangelists and pastors, and pray for converts."—*The Assembly Herald*.

THE SULTAN AS RULER OF ISLAM.

Secretary Barton has recently said that "the influence of the Sultan of Turkey over Moslems of all races far surpasses that of any other living man, however much we may question his ability to inaugurate a general holy war against infidels, or question his right to be called the representative of Mohammed. It is a significant fact that negotiations for the peaceable submission of the Moslems in the Philippines to the government of the United States were carried on at Constantinople between the United States Minister and the Sultan of Turkey. It is known that a communication from the Sultan to the Moros advising them to accept quietly the sovereignty of the United States accounts for the fact that they have caused us no more trouble than they have. It is reported in the daily press that the good offices of the Sultan of Turkey have been sought by the British government to keep the Moslems in India in order while the present disturbed conditions prevail."

MECCA'S WELCOME TO LIBERTY.

The sacred city of Mohammed, where the Kaaba Stone stands as the goal of pilgrims, has welcomed the constitution that destroys the boasted supremacy of the Sultan in religion, judicature, and public administration. The Arabian press reports that in former times Mecca was known as *El-Balad ul ameen*, the "city of liberty"—liberty for man and beast and tree. No offender against the law who took refuge there could be apprehended; no wild creature could be hunted; no tree

could be felled. But during the late reign of terror established by the government at Constantinople, Mecca has been a pandemonium of misery. The natives of the land have been robbed and their landed property usurped by the sheriff of Mecca. The pilgrims coming from all parts of the Moslem world have been subjected to every sort of extortion and inconvenience.

We read in the Arabic paper, *El Lewa* (Constantinople):

On the 18th of August, 1908, the indignation of the upholders of despotism against the populace reached its limit, and their nerves were strained to a breaking-point by hearing so frequently the word "liberty" publicly mentioned. So, the Kaim-Makam, or the Lieutenant-governor of Mecca, convened a meeting of the officials at the government-house, with the object of deciding on the arrest of every one who uttered the word "liberty."

The streets were thronged with crowds of people shouting "Liberty," and the sacred city seemed suddenly transformed into a revolutionary Paris.—*The Missionary Review of the World*.

The trains on the new Arabian railway to Medina are to contain cars fitted up as mosques, where pilgrims will be able to perform their devotions during the journey to the sacred cities. Each traveling mosque will be distinguished externally by a minaret, and inside a chart will indicate the direction of Mecca.—*Baptist Missionary Magazine*.

POLITICS AND MISSIONS IN MOROCCO.

A strong spirit of Moslem fanaticism prevails among all the tribes of Morocco, only waiting to be fanned into a flame by some spirited leader. Therefore while we can only commit the future to God who rules the nations, the political situation surely demands the prayers of all who love Christ's kingdom.

While foreigners can reside with a degree of safety in the cities and travel between them and the coast, a large part of the country is inaccessible to Christians and in no part is there any real religious liberty.

The government uses its influence to hinder the work of missionaries and especially to keep us from going to the Berber tribes. The people are strongly opposed to the Gospel, and few are willing to be seen listening even to a private conversation on the subject of religion. Is it not time then for definite earnest prayer that whatever political changes come to Morocco, more freedom may be given for the preaching of the Gospel?

CONDITIONS IN JAPAN.

The Japanese Parliament of 380 members contains 14 Christians, or four per cent., while the number of Christians in Japan is about 0.45 per cent. Of these 14 members of Parliament 7 are Presbyterians, 2 Methodists, and 5 Kumiais (native Congregationalists). Among them are Shimada Saburo, editor of a great daily paper; Nemoto, the leader in the temperance movement, and Yokoi, formerly president of the Doshisha.

Japanese Christians are divided into orthodox and liberal, and, if we can fully accept the statements of Mr. Schiller, who might be classed among the liberals, the liberal sentiment is increasing. Buddhism is by no means dying, though it has lost much of its power. He gives us a dark picture of the decline in morality in Japan, of increasing theft and murder, gross immorality and disastrous prostitution, and the immense increase in suicide. Mr. Schiller's article is a strong appeal for more missionary work in Japan.—*The Missionary Review of the World*.

Trashilhamo (Story of a Tibetan Lassie).

A Study of Tibetan Character, Life, Customs, History, Etc.

BY EDWARD AMUNDSEN, F.R.G.S.

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(Continued from p. 342, June number.)

CHAPTER VI.

IT was about two in the afternoon; the noon-day halt was over. The little party was getting near the open, partly wooded valley, where Norbo and the others were awaiting the visitors in the big commodious tent. The sun was warm, and Gezang had divested himself of the upper half of his gown and tied the sleeves round his waist. Trashil also had taken her left arm out of the warm woollen gown, and her new, unwashed calico "onju" with its tight-fitting collar, was seen to advantage.

Gezang was carolling some shepherd's air at the top of his voice when suddenly, from the north end of the

valley, four curious looking riders with five horses came upon them. Gezang threw on his gown as if expecting something. The men dismounted, and without any warning two of them laid hold of Trashilhamo, covered up her mouth and were going to lift her on to the spare horse when Gezang drew his sword and nearly cut off the left arm of the boldest of the two, who suddenly let Trashi fall to the ground. But in an instant the other two joined them, and Gezang would certainly have been cut to pieces had he not run off in time. Putty was far enough behind to be able to make her escape almost at the first, yelling as she ran. A bullet was sent after Gezang, but it missed him. He then looked back and saw Trashi being tied to the saddle, or rather her feet were tied together under the horse's stomach, and the animal whipped off after another horse already started. He called after her in Tibetan: "Nga yong gi yin" (I am coming) and then ran for the pasture land, not far distant.

With one man in front and three behind she was hurried through the forest and down rough roads leading through steep ravines and past dangerous cliffs. No halt was made till near midnight, when they reached the right bank of the "River of Golden Sand" (Yangtze). Here the company dismounted after exchanging some remarks in a language Trashi knew was not Chinese, though her captors were dressed like Szchwan traders. She was about half dead with fright and torture, when after some consultation they untied her feet and lifted her down. She fell down on the sand; her hands still tied behind, almost choking with one cloth in her mouth and another over it. Suddenly a tall, thin man bent over her, and after telling her with many gestures to keep quiet, he uncovered her mouth. He then poured some Chinese wine into her and again gagged her.

To Trashi the heat was simply suffocating, and she twisted her aching hands while importunately whispering "Ommani-pemehum," the only prayer she knew, though ignorant of its meaning.

After a while she sat up and watched the three men feeding the animals and attending to the wounded man, who was groaning so loudly that a piece of clothing was thrown over his head to muffle the sound.

They searched her and found nothing they wanted. Thereupon she was shown the sword, and with violent gestures,

accompanied by poor Chinese, told to keep quiet. One man held the rope with which they had tied her feet and another man fed her with buck-wheat cakes and water from the river. The half-moon shone over the Eastern mountains and faintly lit up the broad river. A faint sound of a rapid further down was about the only thing audible in the stillness of the night. A little higher up the mountain side ran the main road to Kontseraba. Once or twice a rustling noise was heard, which made the men look up and grip their guns, which were always kept loaded. The youngest man was sent up the river bank and disappeared. The other two became very busy with the wounded man. In a short time they had his long hair loose and twisted it into a horn on his forehead, and she guessed who her captors were.

She had heard of Lolos (or Nosus), their daring robberies and murders. She recollected that they were distinguished by having their hair done up in the shape of a horn on the forehead and by being dressed in long felt capes gathered in at the neck. Tibetan robbers never steal people, but the Lolos do. She knew this, and her hope of being released upon their finding that she had nothing worth having, vanished. A great horror took possession of her, and she involuntarily exclaimed "Konchog sum!" (most precious Trinity) and again fell helpless on the sand; the tears rolling down her cheeks.

Just then a great black thing was seen moving along the river bank. "Can it be my own people?" she thought as she strained her eyes to see what or who it might be. She was not held in suspense long, for her feet were bound more firmly and she was carried down to the water, where the black thing proved to be a coracle or big tub made of prepared hide. The young man had been away stealing this and was now standing in it ready to receive his charge.

Trashy objected, but her objection was not even noticed by the three men, who were evidently in a great hurry.

Some unintelligible, low talk followed, and the coracle was pushed out into the river.

"Nga yong gi yin" had held her up and she had hoped against hope that a band of her own people would have overtaken her, but now, dancing down the dangerous river in a frail shell she said to herself in agony: "Yong gi men! Yong gi men!" (he won't come).

CHAPTER VII.

The light skiff was heaving, tipping, dancing dangerously as it neared the murmuring rapid. Whether ignorantly or purposely she did not know, but the man with the two-bladed oar was standing instead of kneeling to manœuvre the difficult craft. Possibly it was in order to see the stones and rocks better, which were imperiling their progress. They were leaping from billow to billow and seemed to be getting through the rapid when a violent side movement tipped the man into the river, and all but capsized the coracle.

Trashhi heard no sound from him. He must have been cast against a stone and then drawn under by the strong current.

She was able to free her mouth of the bandage, but could get neither her hands nor feet loose. Her voice, however, she used calling out for help when she saw houses, and loudly and rapidly saying "Ommanipemehum" at other times—all to no purpose. What was the use of the "sunga" (amulet) suspended in lace around her neck? What could Tsering (Ngawang) be doing, not preventing such a calamity? Again she would call out; the people she saw only gazed at the canoe in mid-river and let it pass on.

The river became broader and calmer. The heat of the burning sun more and more unbearable. Before it set, that long eventful day Trashhi fell asleep in the gently rocking cradle from sheer fatigue.

When she awoke the next morning she found herself gazed at by a great crowd of men and boys loudly talking—Chinese she thought. Where could she be? She sat up, but lay down again; she felt so queer.

Two elderly men spoke to her, but Trashhi did not quite understand. "Mantse," they said. She knew this title (barbarian) well. Chinese, whom they had entertained in her own home, used the word freely in speaking of Tibetans and of any of the conquered nations and tribes under China. The men then pulled the coracle ashore and untied her hands and feet. As she was barely able to stand they led her up to the old temple in Shiku (Shoggu), where a straw mat was spread for her on the ground. Some merit-seekers also kindly placed some dry rice and a cup of water near by her head.

The Yangtze makes a great bend here at Shiku, and is divided by a sandy island. The coracle had taken the western channel and had been temporarily lodged in the back-water. Thus Trashi happened to land in Shiku. She had no idea where she was, and ill as she felt, looked forward to certain death, as most Tibetans do who are taken ill outside their own land. "Nga yong gi yin" had long ago ceased to be any comfort to her.

During the cool hours of early morning sleep brought her fevered brain a little rest, only to be broken at dawn by the beggars lighting their opium pipes while loudly talking of the coming market that day.

A Tibetan horse dealer, on his way to the Talifu fair, came and pitched his tent in the Shiku valley the very next day after Trashilhamo's arrival, and was soon told of a "manja" woman lying ill in the temple. Four Chinese boys offered to show the way, and the rough looking, sun-burnt Tibetan at last overcame his suspicion of foul play and was before long ushered into Trashi's presence as she lay, dejected and hopeless, on her mat.

"Ya!" he exclaimed in a high, surprised tone as soon as he saw her, meaning: "What are you, a Tibetan, doing here alone in this strange place?"

"Kutseringye!" said Trashi in a relieved, pleading tone. Literally the common phrase means, "Long life to you," but is equivalent to "God bless you." It is an expression used by inferiors for benefits received (or sought).

The rough man's heart was not only touched, but captivated by the helpless girl in her pathetic condition. A few hasty sentences as to their respective homes were exchanged, and the big Tibetan bent down to help Trashi on her feet, displaying a father's tenderness in every movement. He almost carried her across the market place and through the narrow streets lined with people—some laughing, some commenting, some applauding—all curious. A crowd followed to the camping ground, where they were effectively checked by two big mastiffs, nearly breaking their chains. The sight of the dogs, the tent, the horses leisurely grazing near by, a little boy, two women, and two more men, at once revived Trashilhamo's drooping spirit. She smiled through tears, as she was courteously offered the best cushion in the tent, among a heap of saddles, felts, and other articles. One of the women was old and

wrinkled, the other was perhaps only a few years older than Trashi. Both were dirty and Trashi saw that they were nomads and had lived in tents all their lives. The important looking man was a wandering priest and doctor combined, while the third was the hired servant of the man who had fetched Trashi—the younger woman's husband and owner of the ponies and musk brought for sale. Trashi was soon initiated into all these relationships and almost as soon became a member of the household.

These people came from Mankam, 6 to 8 days' travelling west from Bamehgong. Their talk and the chat of the little, rosy fellow were music to Trashilhamo. Their homely, pleasant manners—so unmistakably Tibetan—acted like a charm on her.

The brass pot, poised just outside the tent, was full of boiling water, into which the young wife threw a handful of Tibetan tea and a pinch of soda. The tea leaves were allowed to boil properly and the liquid was then poured into the churn through a bamboo sieve. A good lump of rancid butter was taken out of the sheep's stomach, in which it had been brought from the home land, and thoroughly churned into the tea, together with a little salt. A hot stone was also dropped into the tea in order to get the best out of the precious herb. This exhilarating extract was greatly enjoyed, together with dsamba, real dsamba, from Tibet. Then the clerical member of the household passed the verdict that Trashi had fever and bade her lie down.

A chat with the women revealed to Trashi the fact that she was about a month's journey from Bamehgong. They urged her to go with them to Talifu and then return with them as soon as the horses, musk, and "tsong-tsao" were sold. This she gratefully decided to do, and the next day found the party proceeding southwards, and four days later they camped by the old pagodas outside the city of Talifu.

(To be continued.)

Correspondence.

IMAGES OF CONFUCIUS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Not long ago there were in your Correspondence column a few items on

Images of Confucius.

Having lately come across one of these, I submit the following:—

In the market town of Ho-tao-ku, S. E. of Shun-teh, there is a small Confucian temple which contains an image of Confucius in a sitting posture, about 4 ft. high. The face is dark brown, the ear lobes very large, the upper set of teeth exposed to view, a cap on the head, and a small roll in the left hand. The image is said to be rather ancient, but it is in good preservation; it is sheltered with a wooden structure. There is the usual Confucian tablet.

M. L. GRIFFITH.

SHUN-TEH, CHIH LI.

"SWEAR NOT AT ALL."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: At the last meeting of our Christian Endeavour Society, held the week following the report of proceedings at the Nanking Convention, the subject for discussion was the taking of oaths; the topic being taken from James v, 12:—"But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath, but let your yea be yea and your nay, nay; that ye fall

not under judgment." In the midst of the discussion one member, of an iconoclastic turn of mind, wished to know whether the vow called for at the Nanking Convention was not a distinct breach of this apostolic advice and of the commandment of our Lord Himself. The general, though not unanimous, opinion of the meeting was that a promise called for as was the pledge given to keep the daily reading and prayer rule, was certainly in the nature of an oath and was not letting your yea be yea and your nay, nay. I pass the comment on, for it deals with a practical question and may serve to give pause to what I deem the unfortunate practice of the C. E. and certain other forms of evangelistic work to call for pledges and vows in a distinctly unscriptural fashion.

I remain, etc., yours sincerely,

PASTOR.

NAMES IN REVISION OF THE BIBLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Attention has been called to the apparent lack of system in the transliteration of Biblical names. I have often noticed what a stumbling block the names seem to be with the ordinary folk, whose reading capacities are not very excellent at any time, and I have wondered whether it would not be better to try to reproduce not the *sound* of the original name, but the *meaning*. There are many places where it is necessary

to know the meaning of the name in order to grasp the import of the passage, which is quite unintelligible otherwise. We are accustomed to names of places or people which have no meaning (e.g., Dover, Asquith), but it is not so in China, and was not so in Biblical times. Of course it would be rather a colossal task to neatly and comprehensively express the meanings of the names in two or three characters, but I believe this would be most interesting mental gymnastics to some missionaries, both male and female. We should remember that at present the number of Chinese who read the Bible so much that the present names have come to be familiar to them, is nothing to the multitude whom we trust will in course of time come to reverence and read the Bible, and I feel sure it will enable them to feel it is more *their* book if we can remove the weird, uncanny names which they stumble upon at every turn. The Bible is really an oriental book, and many incidents are appreciated very distinctly by the Chinese; why then should we force our Western method of meaningless names upon them?

Yours faithfully,

G. W. S.

LONDON.

CONFERENCE FORM OF PRAYER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is with some hesitation I venture to address you on the prayer which the Conference Committee has submitted to the public for general use. I do so venture, however, on public grounds and with the

sincere wish to further the unity of spirit in Christian work and trusting that a common form of prayer may be an instrument to that end. In its present form this prayer can never possibly find a wide acceptance. Its diction lacks dignity and its thought logical sequence. It lacks simplicity too. I question whether one in a hundred would understand it without seeing the words. It is awkward without being great. Would it not have been far better to have taken a simple prayer (adapted if necessary) from Bishop Burdon's version of the Church of England service? There is a charm in the thought and a beauty in the diction of that version that is matchless. Apart from the general objections in the form there are certain definite blemishes that need correction. First of all it would be better to use 與 instead of 並 in the title. The character 袂 in the third line is wrong. It should be written 袂. They are not interchangeable according to Kang Hsi. The one in the text means a sleeve. The duties of the Emperor and officials are varied and multifarious. They have to stop rebellions, set up good government, expel selfishness, and stamp out bribery. The whole view of government is very primitive and patriarchal. It would be refreshing to feel a breath of pure democracy in it. It is also difficult to understand why the special sin of bribery should have been singled out. There are other more pressing and dangerous sins in the land. The phrase (3rd line, 將世上之國變為基督之國 is hard and inelegant. The imagination of the Chinese would not be enough to soothe their fears. Use has given the English phrase a standing.

A phrase 偏見之人 in the last section needs explanation. These persons are evidently within the church and an obstacle to its success and unity. Are they to be considered ecclesiastically or theologically? What are they? The phrase is a very ambiguous one. It would be

better to eliminate it altogether. Again I would urge that the present prayer be withdrawn and something more suitable be offered. Let one be compiled from phrases already to be found in Bishop Burdon's version.

Yours, etc.,

F.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Hospital Dialogues in Mandarin.

Dr. Jefferys has prepared this phrase book for his own education and to supply a long felt want. The lack of such a vocabulary in the past must have caused great inconvenience to medical men who are generally called to professional duties before they are qualified in the language. There need be no inconvenience any longer. This vocabulary supplies him with most of the phrases he is likely to use or hear.

It claims to be Mandarin, but this is modified in the preface, where the compiler says the reader will find how "Shanghai people say these things." It is then Mandarin as spoken in Shanghai. It is therefore unnecessary to criticize the structure of many of the sentences. Suffice it to say that not a few of them would have to be changed to meet the standard of the northern Mandarin and to be intelligible when spoken. But whether spoken in the south or north there is one phase of the book that might be improved with advantage. That is the

use of 你. Students should be warned against the style of these phrases in this respect. Polite phrases abound in China, and should be used wherever possible even in speaking to coolies, certainly to more educated persons, who can gauge the sympathetic power of politeness in even therapeutics and surgery. This side of the question is entirely overlooked, and the defect is most felt in the use of 你.

The phrases would be more helpful to the beginner were there more correspondence between the Chinese and English in many sentences, e.g., page 6: "It is important, etc.," and page 8: "Carry this invalid, etc." And the construction of the two sentences on page 14: "Men's side and women's side" can hardly be correct, and again on page 17, Is the English phrase "by and by you will be able to eat more" a sure and correct rendering of the Chinese? Does not the Chinese imply PERMISSION, but the English ABILITY to eat more?

These are a few suggestions offered for the improvement of this handsome little volume.

There is an admirable selection of prayers for use amongst sick folk inserted at the end. The rich and devout phraseology remind one of Dr. Burdon's version of the prayer book. Possibly they are taken from that beautiful translation.

E. M.

The Word for God in Chinese. Second edition. Revised and enlarged. Rev. C. A. Stanley, D.D. The Methodist Publishing House.

Dr. Stanley has approached this subject with the charitable and Christian spirit for which he is so eminently distinguished.

The reader will here find an entire absence of the polemics too often having a place in the discussion of subjects on which the best of Christians sometimes slightly differ. There is such an utter absence of controversial style that whatever the views of the reader, he will not fail to follow the author with both pleasure and profit, for Dr. Stanley has treated his subject with that spirit of union and federation so eminently characterising the times.

It brings out clearly the crucial point that the heathen deities have had ascribed to them the attributes of God, or they would not be gods, but they are false gods that must be abolished, and the heathen taught that the attributes ascribed to them belong to the true God, necessitating the use of the same word for both with the adjectives true and false to show which is meant.

The first edition of this work appeared subsequent to the Pei-tai-ho Conference, at which the great compromise was effected, when it was agreed that the character 神 (shen) should be used as the generic term for

God, and Dr. Stanley shows in his interesting work what will be the result if the compromise is carried out in this respect in its integrity.

Let us hope that this excellent work of Dr. Stanley's will be read as widely as it deserves, and that hereafter the word for God in the Chinese language will be used to translate the word God as it was during the first thirty or forty years of mission work in China.

J. M. W. F.

"In And About Amoy." By Rev. Philip Wilson Pitcher, M.A. The Methodist Publishing House, Shanghai.

The history and present condition of Amoy are here pleasantly told in a neat book of about 260 pages. The book has an attractive pictorial cover, is well printed and contains many illustrations.

It begins with a short sketch of the early history of the island and the stirring story of Koxinga, the bold buccaneer who drove the Dutch from Formosa and fought so valiantly for the Ming dynasty against the Tartar invaders of China.

The island is described in an interesting manner, and much that is worth telling is recounted about the people and their customs. There are chapters on the opium evil, the Boxer movement, and the international settlement of Kulangsu. The sad story of the Hwa-sang massacre, which took place in August, 1895, is retold here.

It is a tale that will thrill every reader with indignation at the heartless wretches who were capable of slaughtering helpless and innocent women and children.

In these days when the Gospel makes such gladdening progress and life in the interior becomes each year more secure, it is well to recall the sufferings of some of those of whom the world was not worthy who laid down their lives that China might be saved.

The chapter on the language will convince all who need it of the perseverance of the missionaries who speak such a tongue.

"Classifiers," we are told, "create the greatest confusion." The reader will readily agree with the author and be thankful that he is permitted to read the interesting chapter and skip the one that would induce a headache if studied seriously.

J. D.

Tibetan Outposts, or Tibetan Border Sketches, by David P. Ekvall, Christian and Missionary Alliance, New York.

The author of this volume, of 227 pages, has worked hard on the border of Tibet, making Ti-tao in Kansu province his stepping-stone. Here a devoted band of workers from America are supported by the C. and M. A., and it is specially for these supporters that the sketches were put together. The writer explains that much of the material has been arranged on horseback or at the inns by candle light. Notwithstanding we think he has succeeded quite as well as Robert Stephens, who made the present division of verses in our English Bibles, also "*inter equitandum*." In these seventeen chapters we have a truly "human document," transcripts from life, heathen, Christian and Moslem in a very remote and little known corner of China. Only about 15 of Kansu's 88

cities have residing missionaries, while west of Ti-tao one may travel 1,500 English miles before touching another missionary. Sin-kiang has not a single man. Moslems abound, and something is being now done to find out their numbers in China by the Edinburgh Conference Committee. Surely the labourers here have gone to "the uttermost parts" of the earth. Great will be their reward,

D.

REVIEW.

Daybreak in Korea. A Tale of Transformation in the Far East. By Annie L. Baird, missionary of the Presbyterian Board. F. H. Revell Co. 1909. Pp. 123.

This little volume, in twelve chapters, is another in the rapidly growing series of "Dawn" and "Daybreak" books about many mission lands. It is in form a tale giving the background of the hard, narrow Korean life, which is impinged upon by the sudden advent of the foreign missionary. The five later chapters show the way in which the new influences rapidly and effectually modify the old. Although so many books have recently appeared about this much abused and long-suffering country, yet one does not feel qualified to form a decided opinion as to the probable accuracy of a picture of this kind. It might be true in Korea, but for China it moves much too fast and too far in a given length of time. But the substance of the representation is not open to dispute. It is by this kind of transformation that the Oriental world is gradually becoming radically altered from within.

A. H. S.

New Announcements.

Bismarck: His Life and Work (Wên-li), by Rev. F. W. Leuschner.
 Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.
 Onward, Christian Soldiers. Talks on Practical Religion (S. P. C. K.), by Rev. Wm P. Chalfant, Ichowfu.
 Children's Hymn Book, by F. W. Baller (in press).
 P. F. Price's Easy Catechism (Mandarin) (out.) C. T. S.
 Woodrow Wilson's The State, by Dr. D. Z. Sheffield.
 Fenn's Concordance of the New Testament is now ready.
 Expository Commentary on John's Gospel. George Hudson.
 Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.
 By C. L. S.
 Sterling's Noble Deeds of Women.
 Speer's Principles of Jesus, by Joshua Vale.
 Livingstone's Travels (in press).
 Gulick's Growth of the Kingdom of God. (in press).
 My Belief, Dr. Horton.
 Drummond's Programme of Christianity (out).
 Guizot's Civilization in Europe.

British Constitution.
 Commercial Education.
 Intellectual Development of the Century. W. A. Cornaby.
 Ancient Principles for Modern Guidance. W. A. Cornaby.
 Bruce's Training of the Twelve. D. Mac-Gillivray (in press).
 Mrs. Penn-Lewis. Face to Face (in press).
 Prose Mystics (in press).
 Confessions of St. Augustine (in press).
 S. D. Gordon's Quiet Talks on Service (in press).

By Y. M. C. A.

Johnston's Scientific Faith is withdrawn for a time.
 Stories for Young People, by H. L. Zia, is now ready. Also Harmony of Samuel, Kings, and Chronicles, by W. D. Crockett.
 Temptations of Students, by John R. Mott.
 Power of Jesus Christ in the Life of Students. John R. Mott.
 A Changed Life. Henry Drummond.
 Achievement—O. S. Marden (abridgment.)
 A Handbook on Y. M. C. A. Work, with illustrations.
 Report of Y. M. C. A. Work during 1908.
 Constructive Studies in the Gospel of Mark. Burton.

Missionary News.

The Rev. F. B. Meyer.

The dates arranged for the meetings of Rev. F. B. Meyer in China are as follows:—

Kuliang, July 4; Mohkansan, July 18-25; Kuling, August 1-6; Chefoo, August 12-18; Peitaiho, August, 22-29.

The Evangelistic Association.

We commence our Missionary News this month with a report of the formation of the Evangelistic Association, which we trust will prove an effective means of developing and stimulating the work of preaching the Gospel amongst the Chinese.

On the 13th April the Evangelistic Association was organized.

Mr. F. S. Brockman was chosen chairman of the meeting and Mr. F. Garrett, secretary.

The constitution and bye-laws as adopted are printed below.

The preceding correspondence and the voice of the meeting

emphasised strongly the need for the organization of this Association.

The first regular meeting of the Association will be held in May, 1910, at such time and place as the Executive Committee may decide.

In the meantime the Executive Committee will promote conferences in Kuling, Kuliang, Peitaiho, Mohkansan, Chefoo and perhaps also West China for the discussion of the specific needs of evangelism and plans by which this Evangelistic Association can best serve the evangelists.

The committee has elected its officers as follows: Rev. Alex. R. Saunders, Yangchow, Chairman; Rev. W. C. Longden, Chinkiang, Recording Secretary; Rev. Frank Garrett, Nanking, Corresponding Secretary; Rev. M. J. Walker, Chinkiang, Treasurer. The other members of the original committee are: Rev.

A. Sydenstricker, Chinkiang; Rev. G. F. Mosher, Wusih; and Rev. W. L. Pierce, of Yangchow. This committee has since met and added Rev. W. E. Taylor, of Shanghai, to its number.

All wishing to become members of the Association, according to the constitution, may so notify the treasurer, and they will then receive all communications issued to the membership of the Association during the year.

CONSTITUTION OF THE EVANGELISTIC ASSOCIATION OF CHINA.

ARTICLE I.

Name.

This organization shall be known as the Evangelistic Association of China.

ARTICLE II.

Object.

The object of this Association shall be to stimulate the evangelistic spirit and to emphasise, in every practicable way, the direct evangelistic phase of mission work.

ARTICLE III.

Membership.

Membership in the Association shall be of two kinds—active and associate.

a. Active Membership.—Any missionary in China earnestly desirous of helping to attain the objects of this Association may become an active member by signing the constitution.

b. Associate Membership.—Any person interested in this work shall be eligible to associate membership.

ARTICLE IV.

Officers.

Sec. 1. The officers of this Association, to be chosen from among the active membership,

shall be a president, a vice-president, recording secretary, a corresponding secretary, a treasurer, and an executive committee of seven members, including the president and recording secretary of the Association, who shall be *ex-officio* members and hold office as chairman and secretary respectively.

Sec. 2. *A.* The duties of the president, recording secretary, corresponding secretary, and treasurer shall be such as usually pertain to these officers, with such other duties as may, from time to time, be added by the Association.

B. The duties of the Executive Committee shall be to arrange for all meetings of the Association, to carry on the business of the Association during the time between meetings, and such other duties as may, from time to time, be ordered by the Association. They shall have power to fill vacancies in their own number.

Sec. 3. All officers shall be elected by ballot at a regular meeting and hold office until the next regular meeting.

ARTICLE V.

Meetings.

There shall be a regular meeting of the Association every third year at such time and place as may be decided by the Executive Committee.

ARTICLE VI.

Amendment.

In order to amend this constitution, notice of the proposed amendment shall be given in writing to the Executive Committee and published by them in the *RECORDER* at least six months before the next regular meeting. A two-thirds vote shall be required to carry any such amendment.

BYE-LAWS.

1. Members, whether active or associate, shall pay a membership fee of two dollars upon signing the constitution and an annual fee of one dollar. All fees shall be considered due in advance.

2. A single payment of twenty dollars shall entitle to life membership with exemption from all regular dues, but not from special assessments that may be made.

3. For the present, active membership shall be confined to foreign missionaries.

4. There shall be regular stated meetings of the Executive Committee at intervals of not more than six months and other meetings as needed, subject to the call of the chairman.

5. These bye-laws may be amended by a unanimous vote of the Executive Committee at any regular meeting of the committee, provided that such amendment shall have been notified in writing at a previous regular meeting, or they may be amended by a majority vote in the regular meeting of the Association; notice having been given at a previous session.

We are sorry that want of space has hitherto prevented our inserting the following interesting letter from the Rev. J. Sadler:—

AMOV, April 4th.

We all study how to help forward a good understanding between East and West. An event of importance has lately occurred here bearing on this subject.

Our Taotai has proved a strong educationist. As he is leaving, a banquet has been given by the literati, merchants, and managers of schools. We

missionaries who have coöperated, were invited. A missionary was invited to make the first speech. The Taotai replied in an appreciative and broad-minded speech. He also introduced the new Taotai, who is to take his place, and stated that the same interest would continue to be shown. This is the first time that such a drawing together has happened. May we not desire that the like happy union may take place everywhere. It seems to me well to let you know, in the hope that you may mention the fact in the RECORDER.

We append an account by the Rev. J. Y. McGinnis of the revival in the adjoining province of Chekiang, which it is to be hoped is but the prelude of wider blessing.

TUNG-SHIANG, KASHING FU,
CHEKIANG,

April 30th, 1909.

God has graciously blessed us at this small *hsien* city with a revival which well deserves to be compared with those which have taken place within the past few years in Wales, in Korea, in Manchuria, in various parts of China, especially in Nanking and in other places.

There was the same humble, fervent, united prayer for many months beforehand. At the beginning and all through the revival there was the same manifest setting aside by the Holy Spirit of all human agencies and preconceived ideas and the taking up of the work into His own hands and in His own way. There was the same united uncontrollable wave of prayer going up to God all over the audience—the same prayer confessions, public and private confessions, the same restorations of stolen

property, the same reconciliations, the same reconsecration to God, followed up by the same fervid work for the salvation of the heathen or the hardened unbelievers.

Tung-shiang is a very small place; the work has been carried on here for only four years, and the membership is only about forty, so that it is only in proportion to the numbers in attendance that the writer has dared compare the blessings here with those in other places.

There were seventy or eighty in daily attendance on the three meetings, which occupied nearly all of the time from eight in the morning until nearly midnight. About half of these were Christians.

Of the whole number in attendance, Christian and non-Christian alike, there were only a very few who did not make a public confession of sins. And nearly all of these confessions bore the mark of the deep work of the Holy Spirit against the stubborn resistance of man's heart.

After the four days of revival, April 3rd to 6th, were over, there were services carried on in the chapel for ten days for the benefit of the outsiders. There were from two hundred and fifty to three hundred who came regularly to these services and paid most earnest attention to the preaching. While these services were going on in the chapel almost the whole force of Christians were busy making a campaign of the city and surrounding country. I might say that this campaign is still going on.

Within the past few days the good news of a similar revival has come to us from Sin-chang, one of the out-stations. We

have not heard yet as to the work done among the outsiders.

We thank God for what we have seen, and are looking to Him for yet greater things.

The following lines from the pen of Dr. O. L. Kilborn, of the Canadian Methodist Church Mission in West China, giving some details as to the rise and progress of the remarkable development of missionary activity in that church during recent years will, we believe, be read with interest and thankfulness:—

The present activity of the Canadian Methodist Church dates from the organization of our young people for the study of missions. The motto of the "Young People's Forward Movement for Missions" is: "PRAY, STUDY, GIVE." Earnest enthusiastic student volunteers were sent to "campaign" certain districts on behalf of this Movement. Wherever they went, meetings were held, much missionary information given, and the young people everywhere were urged to unite and undertake the support of some missionary. Mission study classes were instituted, which met weekly and took up for a winter or a year, the definite study of some one Mission field. Systematic prayer was offered and systematic giving in small sums weekly, as the individuals felt able, was begun. One after another of our missionaries already on the field, was taken up, and his support undertaken by a league of young people's societies. Until finally our General Board was pressed by some of these young people's organizations for more missionaries!

Now the intelligent zeal of the young people is permeating the whole church. For several

years, now, more missionaries have been sent to the foreign field, and are still being sent, in response to the requests of leagues of young people, of individual congregations, and in some instances of individuals. The Laymen's Movement is taking root and is growing rapidly in China. A great Canadian National Missionary Congress was to be held in Toronto just a few days ago, made up of representatives of all the churches who were bent upon the outlining of a national missionary policy for the country. The laymen of all the churches are rousing themselves to a sense

of their responsibility for the carrying of the Gospel message, as never before

The Canadian Methodist Church has now 92 workers, men and women, both married and single, in the West China Mission. Other twenty or more are expected to arrive in the autumn of this year. Including certain territory which it is expected will be added this year, it is estimated that we shall be exclusively responsible for about twelve to fifteen millions of people. We believe that God has a great work for the Canadian Methodist Church amid these needy people.

The Month.

EDUCATION AND REFORM.

The proposals for the suppression of the opium traffic in Hongkong are approved.—The provincial authorities have been asked by the Grand Council to prepare detailed maps of the provinces to be forwarded to Peking.—It is said that a number of the Chinese students, now in Tokyo, will be recalled, and after examination sent to America to complete their education.—The subscriptions raised by the Chinese for the new Hongkong University aggregate \$170,000.—Viceroy Tuan Fang's recommendations for the establishment of a government opium monopoly are rejected by the Board of Finance.—A central depot will be established in Peking for the sale of educational requisites.

INDUSTRIAL.

American financiers are organizing to participate in financial enterprises in China. It is announced that the U. S. government is backing the syndicate in its purpose to participate in the loan to build the Hankow-Szechuen railway.—The notes of a Chinese bank in Shanghai that has failed recently are redeemed in cash by the action of the Taotai and the Chinese Chamber of Commerce.—Ground has been purchased near Kalgan for the establishment by the

Ministry of Agriculture of an experimental stock farm.—A contract has been let to a foreign firm for the installation of an electric light system in the native city of Shanghai.—The new channel at the Gough Island on the Whangpoo near Shanghai, has been opened to regular traffic as the result of the conservancy work.—Taotai Jeme Tien-yu, the well-known engineer, is appointed a director of the Tientsin-Pukow Railway, northern section.

CHINA AND OTHER COUNTRIES.

The British government announces that it is not willing to participate in an international conference looking to the abolishment of likin and the raising of the customs rates.—Thirty Chinese naval cadets have been placed in British men-of-war for training. Arrangements are being made to place a large number of cadets on foreign war vessels.—H. I. H. Prince Tsai Chen and H. E. Tai Hung-tsu leave for Tokyo and St. Petersburg to thank the governments of Japan and of Russia for sending representatives to the late Emperor's funeral.

GOVERNMENTAL.

Instructions are sent from Peking to the Viceroy of Manchuria that he must watch carefully the diplomatic

issues between Japan and China in Manchuria.—The Prince Regent is pressing the matter of legislative reform, and urges that rules for the legislative council be drafted immediately.—The Hunghutsze are again active in Manchuria.—H. E. Tong Hyao-yien arrives in Shanghai from eight months' tour abroad. He is to proceed to Peking, but no authentic announcement has been made as to his future appointment.—The Board of Finance have imported a printing press from abroad which is especially designed to print bank

notes and announces that hereafter all Chinese banks should have their notes printed in China.—The Board of Posts and Communications is to have a new building erected to serve as the headquarters.—The death is announced of H. E. Chen Chi-tai, Governor of Kiangsu. H. E. Jui Cheng, Provincial Treasurer, is promoted to the Governorship.—The Viceroy of Kuantung calls for tenders for four steel cruisers.—It is said that a Cabinet will soon be established in Peking with Prince Ching as Minister to the Prince Regent.

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MARRIAGES.

At Paoning, Sze., 1st June, H. E. V. ANDREWS and Miss G. WONNINK, both C. I. M.

At Wukung, 3rd June, E. PALMBERG and Miss A. M. WRIGHT, both C. I. M.

BIRTHS.

At Taikang, 12th March, to Mr. and Mrs. H. T. FORD, C. I. M., a son (Colin Galbraith).

At Ningtuchow, 12th May, to Mr. and Mrs. A. SEIPEL, C. I. M., a daughter (Anna Edith).

At Chefoo, 17th May, to the Rev. A. E. and Mrs. EVANS, C. I. M., a daughter.

At Pingyangfu, 19th May, to Mr. and Mrs. R. K. GONDER, C. I. M., a son (Harold Bertram).

DEATHS.

At Kiatingfu, 16th May, MARGARET EMILY, eldest child of Mr. and Mrs. W. H. Hockman, C. I. M.

At Chefoo, 17th June, MARY JANE, beloved wife of Rev. F. W. Baller, C. I. M., of general debility.

ARRIVAL.

AT SHANGHAI:—

26th May, Miss M. E. WATERS, C. I. M., from N. A. via Eng. and Siberia.

DEPARTURES.

28th May, Mr. and Mrs. W. E. TYLER, Mr. and Mrs. C. CARWARDINE and son, Dr. W. and Mrs. SHACKLETON and two children, Mr. G. A. ANDERSON, Misses M. E. FEARON and F. COLE, all to England and all C. I. M.

30th May, Miss B. LEGGAT and Mrs. TALBOT, both C. I. M., to England via Canada.

31st May, Miss F. STELLMANN, C. I. M., to England via Siberia.

4th June, Mr. and Mrs. A. ORR-EWING and Miss L. CARLYLE, all C. I. M., to England via Siberia.

8th June, Mrs. W. BREWSTER and 4 children, M. E. M., and Dr. and Mrs. W. H. PARK, M. E. M. (South), all for U. S. A.

15th June, Dr. O. L. KILBORN, Can. Meth. M., and Rev. H. M. CLARK, Can. P. M., both for Canada.

19th June, Dr. WM. KELLY, Reformed Church, for U. S. A.; Rev. H. M. CLARK, Can. Pres. M., for Canada; Rev. and Mrs. H. K. WRIGHT and child, A. P. M.; Mrs. H. SHIMER and daughter, Friends' M.; Mr. and Mrs. F. E. MEIGS and son, F. C. M., all for U. S. A.

23rd June, Rev. D. B. S. MORRIS, A. P. M., for U. S. A., and Miss MOSSON, Chefoo Industrial Mission, for Canada.

26th June, Dr. and Mrs. J. E. NILSSEN and three children, Nor. M. S., for Norway.

Volunteer

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